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ON THE CONNECTION OF THE DOCTRINE OF THE TRINITY,
WITH OTHER SCRIPTURAL TRUTHS.

THE Doctrine of the Trinity, taken by itself, as detached from other doctrines of scripture, might seem an unprofitable speculation; but, viewed in connection with the whole plan of human redemption, it appears to be of very great importance.

"We cannot understand this scheme, unless we know who the Saviour is. Nor can we rationally, and with comfort and satisfaction, believe and trust in Him, unless we know his sufficiency as a Saviour; his sufficiency in power, to subdue our corrupt inclinations, to sanctify our souls, to conquer Satan and all our spiritual foes, and to uphold us to the end; his sufficiency in wisdom, to disappoint the devices of our grand adversary, and of all men who are employed in his service, and to make us wise unto salvation; his sufficiency in goodness and grace, to forgive our sins, to watch over us continually for our preservation, to intercede for us with the Father, and to dispense to us grace to help in time of need; and the sufficiency of his merit and the price of his redemption, or his propitiatory sacrifice, to atone for all our sins, and to procure our acceptance with the Father. Now, if he be a divine person, his sufficiency in these and in all other respects appears at once. But if he were not a divine person, might we not doubt, yea positively deny his sufficiency? How should

a finite price redeem us from an endless or infinite penalty? how should a finite atonement satisfy for crimes deserving a punishment without end? If Christ were a mere creature, we might well disbelieve, either the scriptural doctrine of endless punishment, or the sufficiency of the Redeemer. No wonder, therefore, that those who disbelieve the Divinity of Christ, do generally, if not universally, disbelieve the endless misery of those who die impenitent."*

They who reject the Doctrine of the Trinity must, and naturally do, reject the Divinity of Christ, the need and efficacy of his atonement, and all that constitutes the *gospel*, or *glad tidings* of salvation to the lost and guilty. They must, indeed, in full contradiction to the whole tenor of scripture, deny that men are lost and guilty, deserving to be made the objects of the divine displeasure. They must also lose sight of the extent and spirituality of the divine law, and entertain very different ideas of the moral government and moral attributes of God, from those which are evidently taught in the scriptures.

The fact is, that the law and the gospel stand or fall together. If we lower the dignity of the Saviour, we must proportionably lower the

* Dr. Edwards's Sermon at the Ordination of Mr. Bradley, entitled, *All Divine Truth profitable*. P. 7, 8.

dignity of the Lawgiver also. If we are sensible of the perfection of the law, we must admit, and admire the grace and the wisdom of the gospel; and be sensible that God, in the exercise of his grace, hath abounded in all wisdom and prudence.

"No man can entertain right ideas of God and his moral perfections, without acknowledging his infinite amiableness; none can discern the absolute perfection and infinite loveliness of the Deity, without admitting that our obligations to supreme love of his moral character, and universal obedience to his will, are infinitely binding; none can allow that our obligations to perfect love and obedience are infinite, without owning that the violation of such obligations is infinitely criminal; no one that looks upon sin as infinitely evil, can hope for pardon without an atonement of infinite worth; no one can believe the atonement to be of infinite worth, who denies the infinite dignity of the Saviour. He, then, that denies the proper divinity of Christ and his infinite dignity, denies the infinite worth of the atonement, the infinite evil of sin, our infinite obligations to obedience, and the infinite loveliness and absolute perfection of God: and, consequently, though he may profess to believe the existence of a Being wearing the name, he strips him, in his ideas, of that which really constitutes his Deity. He that is *without Christ*, is, therefore, *without God*. Eph. ii. 12. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.* 2 John 9."

The same apostle declares, *Who-*

* See J. Ryland's Sermon, entitled, Christ manifested, and Satan frustrated. P. 1, 2.

soever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son, hath the Father also. 1 John ii. 23. Our translators have put the latter part of this verse in italics, because it is wanting in most copies of the Greek Testament: yet it is found in several manuscripts: so that Beza, and several other able critics, look on it as genuine; and Griesbach terms it, *lectio probabilis*. However, the former clause evidently implies the truth of the latter.

Accordingly, when Jesus had affirmed, that it is the Father's will, "that all should honour the Son, even as they honour the Father," he adds, "He that honoureth not the Son, honoureth not the Father who hath sent him."

(1.) *He that honoureth not the Son, honoureth not the Father's VERACITY, who hath borne testimony concerning his Son as a divine Saviour.*

Hence the generality of those who reject the doctrine of our Lord's divinity, evidently set up depraved reason above Revelation: treating it as a thing incredible, even upon divine testimony, that there should be any such personal distinctions in the Deity, as they cannot comprehend. They would fain persuade themselves, that the scriptures contain no such testimony. But it is a fact, which many of them cannot wholly conceal from their own consciences, that the Bible favours our ideas, only they think its obvious sense so mysterious, that any violence should be offered to the language of the inspired writers, rather than that this doctrine should be admitted. And many of their coadjutors deny the inspiration of several parts of scripture, and the infallibility of scripture testimony. Oh! that they would consider 1 John v. 10. "He that believeth not God hath made him a liar; because

he believeth not the record which God gave of his Son."

(2.) *He that honoureth not the Son, honoureth not the Father's GOVERNMENT, as secured by the Son's mediation.*

If we deny the Divinity of Christ, and deny, or lessen the value of his atonement, we must deny, or proportionably lessen, the evil of sin, the importance of the law, and the authority, majesty, and infinite loveliness of the scriptural character of God. Thus we must detract from the dignity of the Lawgiver and moral Governor, in proportion as we do from the Saviour.

(3.) *He honoureth not the Father's GRACE in the gift of his Son.*

If Christ be not truly divine, and yet made some atonement, as the Arians suppose, we have far more room to wonder, that he should make so great a *purchase*, as the salvation of the whole church; than that he should give so great a *price* for it, as his own blood. But, the scriptures always turn our surprise into the other channel; teaching us not to marvel that God so loved CHRIST, as to pardon innumerable sins, for his sufferings; or, as to give eternal life to millions, for his obedience; *but*, God so loved the world as to give his only begotten Son, &c. and, he that spared not his own Son, &c. how shall he not with Him freely give us all things? John iii. 16. Rom. viii. 32. *Herein is the love*, which is most to be admired, not that God loved his own Son, who always did the things that pleased him, and who was so worthy of his love, nor even that he granted us salvation for his sake, *but that he gave his Son to be the propitiation for our sins.* 1 John iv. 10.

But, if Christ be a mere man, and made no atonement, as the Socinians assert, how is the grace of God annihilated! What have we to won-

der at, that he, who sent all the other prophets, should send *one* more, called Jesus Christ? Especially, if all the use of his coming, were simply to tell us, that God was too merciful to do us an injury; or, that he would not punish those who *ought* to be pardoned? We have most reason to wonder, on this hypothesis, at *his* being called the light of the Gentiles, who, according to the Socinians, is become the greatest idol in the world! Strange indeed, that the greatest and plainest of all the prophets should be the worst understood !!!*

If Christ be no more than man, and have done no more toward our salvation than the Socinian scheme imports, how are we to account for the stress that seems to be laid upon *faith* in him? Consider, when he gave his apostles their commission, with what a promise, and with what a commination was it attended. He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned. And how often are similar declarations repeated in the New Testament? Now, if he be God manifest in the flesh, who made atonement for sin by the sacrifice of himself; and if, without such a wonderful expedient, either *we* must have been the victims of God's righteous displeasure, or the *law* of God must have been dishonoured by our escaping its curse, and justice, purity, and truth have been sacrificed to our safety; we wonder not at this edict. If *faith* be considered as importing the renunciation of self-righteousness; a justification of the claims and charges of the Lawgiver; a betaking of ourselves to sovereign mercy as our only refuge; a cordial acquiescence in that way of salvation which glorifies both the government

* See J. Ryland's Chard Sermon, 1794. P. 35, 36.

and the grace of God; and, in a word, uniting with the Redeemer in the great and important ends of his mediation; *then* it appears wise and reasonable, that this should be requisite to the participation of the benefits of his redemption. But, if faith be only admitting that Jesus is the Messiah, or he who was predicted under that name by the Jewish prophets, without determining the dignity of his person, or the object of his mission, *then* I can by no means account for the connection between faith and salvation: I could no more solve the difficulty in this case, than I could if salvation had been connected with believing that Jacob was called Israel, or that Simon was surnamed Peter. If faith in Christ may leave it undetermined, whether he be God or man, or both, or between both; whether he came to obtain the repeal of a law too *bad* to be enforced, or to magnify a law too *good* to be altered; whether he be truly a great High Priest, who hath put away sin by the sacrifice of himself; or only a prophet, who came to teach good morals, to assure us of a future state, and that God would be so gracious as to pardon those, who, on account of their own personal goodness or penitence, ought not to be condemned: if such points as these may be left undetermined, or if they may be determined in the way least to the honour of the Saviour; then, I own, its requirement must appear arbitrary altogether. I can no more account for so much stress being laid upon believing Jesus to be the Messiah, than if the like importance had been annexed to the belief of any other proposition; for instance, respecting the taking of Babylon by Cyrus, and his release of the Jews from captivity, or relative to Jonah's preaching at Nineveh.

I have read a Socinian sermon, in

which it is insinuated, that those who "believe divine justice was satisfied with the punishment of the innocent instead of the guilty," suppose "that salvation is attached to a man's creed independently of his conduct;"* but this is doing us great injustice. If I maintained, as the same writer does in a printed letter to me, that "believing Christ was the sent of God, constituted a man a Christian, as far as *faith* is concerned," he might have reason for such a charge, unless we denied that "he that believeth, shall be saved." But, while we are careful to inculcate the *holy nature* of faith, as that which consists in a *cordial* acceptance of Christ, for the *ends* for which he is given of the Father; while we maintain that genuine faith will assuredly work by love; while we constantly insist upon it, that it is impossible to separate what God has joined together, or cordially to receive Christ in his priestly office, and yet reject him in his kingly character; these intimations can only be attributed to want of acquaintance with our real principles.†

(To be continued.)

Blasphemy NOT cognizable by the Civil Magistrate.

To the Editors of the Baptist Magazine.‡

GENTLEMEN,

An Article appeared in the Baptist Magazine for November, entitled, "Blasphemy cognizable by the Civil Magistrate:" on this article I beg leave to make some obser-

* Mr. Rowe's Sermon at Warminster. P. 21.

† J. Ryland's Letter to Mr. Rowe. P. 34—76.

‡ This paper has been printed, in preference to either of the others which we have received; because it is not anonymous.

uations, and rely on your candour and liberality for their insertion.

J. I. condemns the opinion of those who maintain the unlawfulness of prosecutions for infidelity† as a “popular mistake.” I hope to prove that it is no mistake at all; and, I am persuaded, be it what it may, that it will become increasingly popular.

J. I. affirms that “this is not an ecclesiastical, but a civil or political question.” Persecutors have always found it very convenient to treat as political crimes those actions which have been deemed offences against the protected religion. This conduct of theirs has resulted from the conviction, that a contrary mode of proceeding would lead people to suspect that the religion thus defended, was unable to support itself by fair argument: thus prophets and apostles have suffered as malefactors—see Amos vii. 10—13. Acts xvii. 6, 7. But Christianity disdains the use of such a weapon, though it has been employed with so much cruelty against herself.

J. I. asserts, that blasphemy “is of the same class of crimes, and is so considered by the common and statute laws of the kingdom, as *perjury* and *profane swearing*.” and he argues, that, if the magistrate is to punish perjury and profane swearing, much more ought he to punish blasphemers. My mental vision may be dim, but I must confess that I cannot clearly discern this supposed analogy. It appears to me that perjury and profane swearing, or blasphemy, are not “of the same class of crimes.” The first is an offence against man, as a breach of the ninth commandment; the others are direct offences against God: the former ought to be punished, because it regards the politi-

cal “well-being of the community,” and is usually connected with serious injury to the individual who is affected by it; the latter must be left to Him who has said, “Vengeance is mine, I will repay.”

According to J. I.’s reasoning, atheists and infidels, who “cannot feel the obligation of an oath,” and therefore cannot be trusted, are not fit to be members of civil society. But what is to be done with them? Shall we banish them from the country, lest, if they stay, they should commit perjury, and ruin their neighbours? or, shall we wait till we see how they behave themselves, and defer punishment till the crime is committed? It is not difficult to determine what decision common-sense will come to on such a point. If all were to be expatriated who “cannot feel the obligation of an oath,” we should be frightened at the desolation of the land, and strangers, passing through it, might suppose that some direful famine, or pestilence, had raged amongst us. But J. I. does not seem to be aware that he is arguing from the *tendencies* of actions; he wishes us to be convinced that, because the principles of infidels *tend* to falsehood and perjury, they are to be punished. But, let J. I. beware, and let Protestant Dissenters beware, and let all Englishmen beware, of the *doctrine of tendencies*; it is a most ensnaring and dangerous doctrine. If men are to be punished, not for *overt actions*, but for the *tendencies* of their actions, then farewell freedom—our boasted liberty is gone!

My opponent argues from the less to the greater. He says, “Shall *libel* be a crime to be punished by the judges, and shall the name of Jehovah be contumeliously reproached, and his providence denied, and the Christian magistrate manifest no regard for *his* honour, nor respect for

† What J. I. has written, does not refer to *infidel opinions*, but *acts of blasphemy*.

his government?" I answer, Yes; let him show his regard for the honour of God, by refraining from the use of unhallowed weapons in the defence of his cause, and by ceasing to visit offences against religion with temporal penalties. He who libels his neighbour may go to jail for it; he who libels God, will, unless he repent, suffer everlasting imprisonment in the dungeon of hell:—has the civil magistrate any thing to do with this?

On this subject, there are two important questions to be considered; first, what is the design of civil government? Secondly, has Christianity made any alteration therein?

As to the first, we shall generally agree. Civil government is a wise and beneficial institution, intended for the preservation of life, liberty, and property. It regards man as a social being, recognizes his rights, protects him from injury. But, with religion it has nothing to do. The magistrate is not to inquire, whether his subjects are of this, or of that religion, or of any religion at all; here he has no right of interference. So long as they maintain peace and good order, and refrain from injuring one another, they are to be regarded as good subjects, whatever be their religious opinions, or even though they have no religious opinions.

If this statement be correct, and I apprehend that no Protestant Dissenter will object to it, the question before us is not a "civil or political question;" it is purely religious, and must be treated accordingly. I anticipate an objection, derived from the peculiarities of the Mosaic economy. But are my opponents willing to go all the lengths of their own argument? Are they content that blasphemers should be punished with *death*, according to the Jewish law?

The second question is, has

Christianity made any alteration in civil government? Has it invested the magistrate with powers which he did not before possess?

Notwithstanding J. I.'s endeavour to persuade us to regard this as a "civil, or political, question," he must be aware that it is not so regarded by the law of England. Blackstone says, that blasphemy is "punishable by fine and imprisonment, for *Christianity is part of the laws of England.*"

Now, I think, it may be easily shewn, that Christianity does not interfere, in the least, with civil government. It leaves it as it finds it, with this exception, that the mild and gentle influence of the gospel, by softening the rugged heart of man, has led to the amelioration of human laws, and destroyed much of the cruelty which formerly accompanied the exercise of power. But, waving this, and understanding that Christianity is "part of the laws of England," we come immediately to the inquiry, "What injunctions does Christianity itself give, relative to its propagation and defence?" For if Christianity be the law of the land, that law must be agreeable to Christianity.

"What saith the scripture?" Let the advocates of prosecutions for infidelity, bring forth their "strong reasons," and summon all their biblical knowledge to the contest. Let them produce the passage in which the Lord Jesus Christ, and his apostles, have directed us to defend a spiritual religion by carnal weapons, to substitute a sword of steel for the sword of the Spirit, and to immure an adversary in a gloomy dungeon, rather than to endeavour, by a process of conclusive reasoning, to "shut him up unto the faith?" But it is needless to pursue the argument further; I will only refer to Luke ix. 49—56; John xviii. 36; 2 Tim. ii. 24—26.

A truly Christian government will be guided by Christian principles, and will use no other mode of defence of those principles than Christianity itself warrants. Most cordially do I agree with our immortal Milton, that "to uphold religion otherwise than to defend the religious from outward violence, is no service to Christ, or his kingdom, but rather a disparagement, and degrades it from a divine and spiritual kingdom to a kingdom of this world, which he denies it to be, because it needs not force to confirm it." See his "Treatise of Civil Power in Ecclesiastical Causes," Works, Vol. I. p. 552, folio edition.

J. I. maintains, that, in "discountenancing and suppressing impiety and irreligion," there is a "legitimate exercise" of the magistrate's authority; that is, *as a magistrate*, he is bound to suppress impiety. The Roman Emperors thought so, and, therefore, persecuted the Christians, who, in their view, were impious atheists. We have been accustomed to consider those Christians as *martyrs*; according to J. I.'s reasoning, they were *criminals*. Our Missionaries, too, if this argument be valid, must not complain of bonds, imprisonment, or death, for ridiculing the heathen gods. Indeed, the *consequences* of J. I.'s theory will lead him much further than he seems to be aware. I have attempted to point out some of his mistakes, and, by so doing, to counteract the injurious tendency of his system.

J. M. C.

Southwark, Nov. 18, 1824.

*Blasphemy NOT cognizable by the
Civil Magistrate,
AN INDEFENSIBLE POSITION.*

IN order that a proper judgment might be formed on this important

subject of morals, it may be necessary, that the crime, which I have contended is cognizable by the civil magistrate, should be yet more plainly defined. In the book of Leviticus, chap. xxiv. verse 16, it is said, "And the Israelitish woman's son *blasphemed* the name of the Lord, and *cursed*:" that is, as may be seen in verse 15, (O! the awful depravity of man!) "*cursed his God!*" which is twice in verse 16, called "*blaspheming the name of the Lord!*" In accordance with this description, I defined blasphemy, in my last paper, as being committed by those persons "who had denied the being, and had spoken in terms of impious irreverence of God;"—or, "who had published such *blasphemies*." Our great lexicographer calls a *blasphemer*, "a wretch that speaks of God in impious and irreverent terms;" and defines *blasphemy* to be "an offering of some indignity unto God himself." BLACKSTONE, in his Commentaries, describes *blasphemy* against the Almighty as being committed "by denying his being or providence; or, by contumelious reproaches of our Saviour Christ:"—as, also, "by profane scoffing at the holy scripture, or exposing it to contempt and ridicule." To this statement, that profound lawyer, and constitutional writer, adds: "These are offences punishable at common law by fine and imprisonment, or other infamous punishment; for Christianity is part of the laws of England."

For the purpose of proving, that the laws of England, in respect to blasphemy, are opposed to the laws of Christianity; and that I have acted the part of a "persecutor," in attempting to shew that they are perfectly compatible, is the object of J. M. C. in the paper to which this is a reply.

As to the charge of *persecution*, I hope to be able to prove, that it rests

on no evidence; and, therefore, I expect to obtain from every impartial reader a verdict of acquittal! But, had I undertaken, as J. M. C. has done, to prove, that the legal prosecution of blasphemers is opposed to the laws of God, and to the spirit of Christianity, I should feel that the rebuke once given to a king of Judah, who had made common cause with the enemies of God, applied to my conduct:—"Shouldst thou help the ungodly, and love them that hate the Lord?" 2 Chron. xix. 2.

There are several things in the letter of J. M. C. which, being little more than mere *assertions*, without evidence for their support, that I shall leave to the impartial decision of the reader: viz. That "*blasphemy* is not of the same class of crimes, and is not so considered by the common and statute laws of the kingdom, as *perjury* or *profane swearing*;"—that *blasphemy* is not an "overt action;" i. e. not an *open, public, apparent* crime;—that "the magistrate should shew his regard for the honour of God, by refraining from the use of *unhallowed* weapons in the defence of his cause, and by ceasing to visit offences against religion with temporal penalties;"—and, that blasphemy "is not a civil or political question."

In confirmation of the last of these positions, that the question, as to blasphemy, "is not a civil or political question," J. M. C. remarks concerning those who are subject to the magistrate's authority; "So long as they maintain peace and good order, and refrain from injuring one another, they are to be considered as good subjects, whatever be their religious opinions, or even though they have no religious opinions."

I feel no objection to adopt this statement, and am free to acknowledge, that, if I cannot shew, by

sufficient evidence, that *uttering* blasphemy in language, or *publishing* it in books, is subversive of "peace and good order," and that it is "injurious to the well-being of the community;" that my position is untenable, and I shall abandon the argument. I am fully of opinion, with Blackstone, that "all crimes ought to be estimated merely according to the mischiefs which they produce in civil society: and, of consequence, private vices, or breach of mere absolute duties, which man is bound to perform, considered only as an individual, are not, cannot be, the object of any municipal law; any farther than as, by their evil example, or other pernicious effects, they may prejudice the community, and thereby become a species of public crimes?" He then gives instances of the difference between "private vices," as drunkenness and lying, and the same sins, when attended with "public inconvenience;" and thus concludes: "The only difference is, that both public and private vices are subject to the vengeance of eternal justice; and *public vices* are besides liable to the temporal punishments of human tribunals."

Now the simple question is, "Whether blasphemy, *uttered*, or *published*, be not *prejudicial* to the community; an *evil example*, producing *pernicious effects*: and, therefore, a *public crime*? Surely J. M. C. will not deny, that, if a man be legally convicted of having publicly "cursed his God," he has committed an *open* and *apparent* crime? nor, that it is equally with "the breach of the ninth commandment, an offence against man, as well as a direct offence against God!" Are there no other ways, I inquire, in which the com-

munity can be injuriously affected, besides in their "property," their "liberty," or their "life"? May not their *principles* be corrupted, and their reverence for their Creator be destroyed? May they not, by such profanity and impiety, be drawn into similar wicked courses; and thus be changed from good to bad members of the civil community? Does J. M. C. forget, that an apostle has said, "*Evil communications corrupt good manners?*" and will he undertake to prove, that blasphemy, because a crime which subjects persons "to everlasting punishment in the dungeon of hell," is not, also, as a public vice, "liable to the temporal punishment of a human tribunal?"

I am a little surpris'd, that J. M. C. should make a quotation from MILTON, which relates solely to "*liberty of conscience in religion,*" when, in the same work, that great man makes a marked distinction between that subject, and "blasphemy, or evil speaking against God maliciously." Would any one have imagined, that, in the very same Treatise, MILTON should have thus defended the prosecutions of blasphemers against those who thought his arguments, for unrestricted liberty of conscience, necessarily led to the result, that blasphemers must go unpunished? "I refer such," says Milton, "to that prudent and well-deliberated Act, August 9, 1650, where the Parliament defines Blasphemy against God, as far as it is a crime, belonging to civil judicature, *plenius ac melius Crysippo & Crantore*; in plain English, more warily, more judiciously, more orthodoxly than twice their number of divines have done, in many a prolix volume."*

With some difficulty, I, at length, procured a sight of this Act of Par-

liament, so strongly commended by this strenuous assertor of *rational* liberty. It is thus entitled: "An Act against several Atheistical, Blasphemous, and Execrable Opinions, Derogatory to the Honor of God, and destructive to Human Society." A few extracts follow:—

"Finding, to their great grief and astonishment, that there are divers men and women, who have lately discovered themselves to be most monstrous in their opinions, and loose in all wicked and abominable practices;—not only to the notorious corrupting and disordering, but *even to the dissolution of all human Society*; who, rejecting the use of any gospel ordinances, do deny the necessity of Civil and Moral Righteousness among men.—To be most ready to testify their displeasure and abhorrence of such offenders, by a strict and effectual proceeding against them, who should abuse and turn into licentiousness, *the liberty given in matters of conscience.*"

The Act then enumerates various "execrable opinions," which are described as "Acts of denying and blaspheming God, or of swearing prophanely, or falsely, by the name of God;" and enacts, as the punishment for the first offence imprisonment for six months; if the crime were repeated, banishment from the country; and, if they returned, without the permission of Parliament, to suffer as in case of felony, without benefit of clergy.

Let it be observed, that this Act of the Long Parliament was not to punish persons for their *opinions*, though atheistical, but for *acts* of blasphemy, profaneness, and perjury; not for *private vices*; but for those vices when they became *public crimes*; not for the purpose of defending Christianity, but to express their concern for the *honour of God*, and to preserve the well-

* A Treatise of Civil Power in Ecclesiastical Causes. Folio, p. 744.

being of the community; — their description of the crime being thus expressed:—"tending to the dishonour of God, the scandal of the Christian religion, and the professors thereof, *and destructive to human society.*"

As J. M. C. has attempted, though in vain, to impress Milton into his service; I shall be excused in giving some other quotations, from his works, to prove that his opinions have been misrepresented. In his "Speech for the liberty of unlicensed printing, addressed to the Parliament," he expressly sanctions the suppression of *blasphemous* publications; while he pleads most powerfully against a censorship of the press.

"I deny not," says he, "but that it is of greatest concernment in the Church and Commonwealth, to have a vigilant eye how *books* demean themselves as well as men; and thereafter to confine, imprison, and do sharpest judgment upon them, as malefactors: for books are not absolutely dead things, but do contain a potencie of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a viol, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men."

"But, lest I should be condemned of introducing license, while I oppose licensing,* I refuse not the pains to be so much historical, as

* Milton knew how to draw the line between Liberty and Licentiousness;—*license and licensing:*

"That bawl for freedom, in their senseless mood,
And still revolt, when truth would set them free;
License they mean, when they cry *Liberty*;
For who loves *that*, must first be wise and good."
TOLAND'S LIFE, P. 59.

will serve to shew what hath been done by ancient and famous commonwealths, against this disorder, till the very time that this project of licensing crept out of the *Inquisition*, was caught up by our Prelates, and hath caught some of our Presbyters.

"In *Athens*, where books and wits were ever busier than in any other part of Greece, I find but only two sorts of writings which the magistrates cared to take notice of; those either *blasphemous* and *atheistical*, or *LIBELLOUS*. Thus the books of Protagoras were, by the judges of *Areopagus*, condemned to be burnt, and himself banished the territory, for a discourse, begun with his confessing not to know, whether there were gods or not."

Again, in Milton's "Observations upon the Articles of Peace with the Irish Rebels," he says, in reply to some taunts, that even *blasphemers* were protected in England:—

"Our protection, therefore, to men in civil matters unoffensive we cannot deny; their consciences we leave as not within our cognizance, to the proper cure of instruction praying for them. *Nevertheless, if any be found among us declared atheists, malicious enemies of God and of Christ*; the Parliament, I think, professes not to tolerate such, but, with all befitting endeavours to suppress them:—that we invite such as these, or encourage them, is a mere slander without proof."

From fully approving the sentiments of this greatest of uninspired men, advanced by him, too, in several different treatises, and, when writing in defence of unrestricted religious liberty, and the unalienable rights of conscience, I shall continue to maintain, that "discountenancing impiety and irreligion, is a legitimate exercise of the magistrate's authority;" and that, "*as a magistrate*, he is bound to suppress

impiety!" I, however, deny, the consequences which J. M. C. states result from this sentiment. What, then, is there no difference between the apostles having told the Athenians, that "they ought not to think the godhead was like unto silver and gold?"—and that "they were no gods which were made with hands;" and those atheists and infidels who curse the living and true God, and reproachfully revile and ridicule the inspired oracles? What pernicious effects, or public inconveniences to the well-being of the civil community, was the gospel the cause of producing? J. M. C. says, the Roman Emperors considered the apostles as "impious Atheists!" This, however, was not the opinion of the judicious GALLIO! He evidently saw through the nature of the charge brought against them by Demetrius; and, in his reply, vindicates them from any improper exposure of "the great goddess Diana, and of the image which fell down from Jupiter!"—"For ye have brought hither these men, which are neither robbers of churches, *nor yet blasphemers of your goddess!*"—Now, if the heathen magistrates had acted upon the principles of GALLIO, as they ought to have done, the apostles would not have been treated as *criminals*, nor obtained the crown of martyrs! The same remarks apply to Missionaries among the heathen, or Mahometans, at the present day. While they propagate Christianity with its only legitimate weapons, sober argument, and scriptural discussion, it would be a wicked pretext for persecution, were they to be punished by Pagan or Mahometan magistrates, as "evil doers;"—but, if they were to employ scurrilous declamation, for "*ridiculing the heathen gods,*" what friend of religious liberty would undertake to

prove, that they were not justly "buffetted for their faults?"

I give credit to J. M. C. and those who think with him, for sincerity, and for supposing that they are defending Christianity from being chargeable with the improper exercise of magisterial authority. But, when I find them treating, with affected contempt, or studied indifference, the opinions of such men as Gill, and Watts, and Blackstone, and Locke, and Milton! I cannot but conclude, that they have either misunderstood the subject which they oppose, or have not weighed the arguments by which it has been defended. The sophisms they endeavour to maintain are;—that, because religious *opinions* are not within the province of the magistrate, that wicked *actions*, relating to God, relate to him only; and, therefore, are not cognizable by human authority: and, also, that those vicious practices which, while *private*, cannot come under human cognizance, when they are *publicly* committed, necessarily do so; because the care of the magistrate, like the duties of a father, extends to the well-being of the whole family subject to his authority, and entitled to his protection. Let these distinctions be observed, and, we may conclude, no more will be said to condemn the laws of our enlightened country, as being antichristian, nor to blame the equitable administration of them, against those, who, by *uttering*, or *publishing*, blasphemy against God, or by *reproachfully* and *scurrilously ridiculing* and *reviling* the sacred scriptures, have done all in their power to destroy all those bonds which are essential to promote and preserve the social compact.

J. I.

20, Harpur-street,
Dec. 3, 1824.

Mr. Cox's Reply to the Review of his Work on Baptism, in the Congregational Magazine for October last.

(To the Editors of the Congregational Magazine.)

GENTLEMEN,

The review of my work "ON BAPTISM," inserted in your number for October, which many partisans may be likely enough to think a very clever thing, appears to me to require some animadversion; I trust to your impartiality to publish the following remarks. Had the review in question been *merely* abusive, (with which quality it is sufficiently *sprinkled*,) I should have left it to that unpitied dissolution, which is the usual fate of an adversary when mortally wounded; but who still retains his inveteracy,—who frets, and fumes, and worries himself to death; but, as it makes some pretension to reasoning, and carries with it an air of conscious victory, I wish just to inform your Reviewer and his readers, that *something* may yet be said on the other side; and, indeed, that for aught *he* has been able to accomplish, we have "*all the argument*" still!

Although it is difficult, in a reply, not to exceed the extent of the objecting publication, yet, to avoid giving either myself or your readers more trouble than is absolutely necessary, I shall compress my observations into the smallest attainable limit. Really, Gentlemen, I had no intention of inflicting such tortures upon any poor opponent, as I appear to have done, by simply stating my persuasion, that "as an evidence the argument is ours, not only have the best Pædobaptist writers made us repeated and most important concessions, while many, if not a majority, of their living teachers, constantly admit one-half, at least, of our arguments for the *mode* of baptism; but their churches con-

tain a vast number of theoretic Baptists." He exclaims, in anguish, "the other party," that is, his own, "have quite as good a right to take up the same sentiment," and, consequently, that this would be a proper subject for arbitration. It really is not in my power to pacify him by any concession here: for so far from our Pædobaptist friends having *as good a right* to make a similar declaration, I believe there is not one of them, no, *not this Reviewer himself*, who has temerity enough to affirm, that the best *Baptist* writers have made *them* repeated and important concessions, or *any concessions whatever*; or that many, if not a majority, of *our* living teachers, admit half *their* arguments; for *they never admit any*; or that a vast number of *theoretic Pædobaptists* are found in *our* churches; for it is notorious and incontrovertible, that our churches contain *no* theoretic Pædobaptists!

The irritability which pervades the whole review is most lamentable; though, to me, were I in pursuit of victory only, it would be most gratifying: it has betrayed the writer both into misrepresentation and sophism. His language is—"It ill becomes the advocate, on either side, of a litigated question, to assume that *he* has *all the argument*;" and he goes on with a most abusive tirade about "vapid braggery," which only produces emotions of pity and regret!

Now, Gentlemen, *you*, whom I expect to look at my statement dispassionately, as editorial umpires, will, I am confident, perceive, that I have not asserted *we have all the argument*, implying by that expression, that Pædobaptists have nothing at all to say in their own vindication. The offensive words are, "my persuasion is, that *popular feeling* is theirs, *the argument* ours." A fair and candid critic would have

supposed me to mean, what indeed I *did* intend, that the *preponderance* of argument, *in my opinion*, notwithstanding the popular feeling, which is so often excited by appeals to parental affection, is on our side of the question. If this were not my conviction; why am I a Baptist? If this be not *your* conviction, on the other side, why are you a Pædobaptist? I have stated simply *my persuasion*; a persuasion, which is the universal sentiment of every man on every subject, on which he professes to hold any truth whatever! Have I used any *reproachful epithets*? Have I employed *scurrilous* and *depreciating language*? Have I charged my brethren who differ from us, with *dogmatism*, and *arrogance*, and *rashness*, and I know not what beside? Your Reviewer may be angry still, but I repeat, (and I do it with the utmost coolness and deliberation,) it is yet my *persuasion*.

The Baptist denomination has the honour of being reproached through me, as "the smallest of Christian sects—a sect too distinguished, neither in its past or present state, by any overwhelming majority of acute reasoners and genuine scholars!" I am yet to learn, that the *numbers* composing a denomination have any relation to the *truth* or *falsehood* of their *opinions*. So then a theological question is to be settled by *arithmetic*! This is, at least, a novel application of mathematical science! This language would befit the mouth of BELLARMIN, or of any popish advocate, extremely well. I do not at this moment recollect whether BOSSUET, in his celebrated work against the Reformers, employs it; but I think it not improbable; and it must have been wonderfully available! Ye Protestants of yore—LUTHER and MRLANCTHON, how dare ye assert, that it was *your persuasion*,

that *the argument* in favour of PROTESTANTISM was *yours*—ye who were, at the time, advocates of "*one of the smallest*, nay, the very *smallest of Christian sects*!"

There is a bitterness in the concluding part of the sentence, which I am truly grieved to observe, though I will not retort by intimating it is characteristic of a "bad cause." Whatever asperities may escape this anonymous critic, under the influence of resentment and vexation, I think he will not dare me to the invidious task of proving that we *have had*, and *do at present possess*, a competent share of "acute reasoners and genuine scholars." I should, indeed, undertake such a service with very little hope of producing conviction in *his* mind; because whoever pleads, that when a person is said to *come out* of the water, it implies, that he had previously *gone into it*, is, in his estimation, doubtless, a *miserable reasoner*; and whoever maintains that βάπτω and βαπτίζω signify to *immerse*, is a *perfect ignoramus*!!

To the contradiction of the statement, "that the best Pædobaptist writers have made us repeated and most important concessions," I can only say, it is nevertheless still *my persuasion*, and, notwithstanding the Reviewer's contempt of what he terms the *second-hand authorities of Booth*, (though with what propriety I am at a loss to divine,) "to that acute reasoner" I beg to refer for ample demonstration. The Reviewer remarks, that "before an opponent counts upon the concessions of these writers, he should ascertain how far they carry the concurrence of the party." If he wait for this, he will certainly wait long enough, because *the party* will always quarrel with those, however learned, who have made concessions. All the stiff, and bigoted, and illiterate, all who are either unwilling or unable to exercise a

vigorous judgment, and a literary discrimination, will object to concession; but, if it should appear, that the *most competent*, the *most learned*, the *most judicious*, who have liberality sufficient to *publish their own discoveries and convictions*, should unite in admitting, that *the party* have adhered to errors, either of criticism or argument, which have been propagated without inquiry, and swallowed greedily by the voracious appetite of prejudice—then every candid investigator of truth will admit, that the clamorous objections to liberal concession, repeated by the multitude or *the party*, weigh not a feather against *learned testimony and critical acumen*. With regard to Mr. Booth's citations, they are taken, as he correctly states, from those "who must be considered as persons of learning and eminence in the several communions to which they belonged; and, as no small number of them were famous professors in Protestant Universities, their declarations in the *argumentum ad hominem*, cannot but have the utmost weight."

In reply to my statement, that many, if not a majority of living Pædobaptist teachers admit our arguments for immersion, as the apostolic mode of baptism; it is said, by your Reviewer, "we are not acquainted with a single individual who admits it." He nevertheless takes credit to himself, for being as extensively acquainted with Pædobaptists as myself, (which I do not question,) and adds, "really it is a very bold and peremptory thing for a man to affirm and publish of so large a body of learned and pious men as the Pædobaptists of England, Scotland, and Ireland, the many thousands of clergy, &c. &c. that they allow it to be the scriptural mode." All that can be said to the former part of this statement is, that your critic's acquaintance and mine lie in a very different di-

rection; and with regard to the latter, it is a mere misrepresentation. He ought to have seen that my reference was to that body of Christians, who are distinctively classified as Pædobaptists or *Independents*. I can only say, that I have conversed with some of their learned men, who have really conceded this point; and I could name one of their most learned friends who has solemnly avowed to me his belief, that on that part of the controversy, we had the strongest evidence; and, as a little amusing anecdote, which I had not thought of repeating, much less printing, had he not insisted upon some effort at plausible proof, I can assure your readers, that only a few months ago, I heard, in company with a respectable Pædobaptist friend, a popular preacher in one of our University towns, and in a University pulpit, positively declare to approving multitudes and consenting *gownsmen*, (with whom I *know* that he had had previous discussion,) that "the allusion to the Israelites being baptized to Moses in the cloud and in the sea, was to the initiatory ordinance of baptism;" and he added, "this allusion would appear far more forcible and obvious, did we in the present day retain the *true apostolic mode of plunging the candidate in water*." Another fact is worth recording. At no very great distance of time, I had the opportunity of hearing in our metropolis a Scotch Minister, who has attained extraordinary celebrity, positively declare, that John DIPPED (this was his word) the people in Jordan. To this statement, I could bring a hundred witnesses. How is it that the representatives both of the *English* and *Scotch* churches will make these public avowals, while their writers, or at least some of them, pertinaciously insist upon it, they believe no such thing? Though

we possess no overwhelming majority of "acute reasoners," yet we have reasoning powers sufficient to perceive, that here is a most singular discrepancy between their oral and written testimony. Your critic *might*, and certainly *must* know, whether he may choose to *acknowledge* it or not, that I could produce a very sufficient number of *recorded opinions* of a similar description. These, however, if adduced, he would, I suppose, call *unimportant*, as he affects to term other remarkable concessions; for my part, I must differ from him on this subject, and beg leave to call concessions *important*, when they actually give up the point at issue, and proceed from high literary authority.

Having said of theoretic Baptists in Pædobaptist churches, that "they have discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty"—the Reviewer first affirms, that many of them have no discernment at all, (it is natural for him to think so,) and then adds, "we must pronounce this a rash and uncharitable judgment of his brethren. Ought these individuals," he demands, "be they wise or unwise, fairly or unfairly staggered by some Anabaptist advocate, who are perplexed on a point of duty, and are seeking information, to be treated as if they wilfully neglected their Lord's will? Are they to be told, that they have not piety enough to do their duty? This is precisely the dragooning kind of system on which converts are frequently made to re-baptism, and by which we have known some timid, and scrupulous, and weak-minded persons induced to submit to adult immersion, lest they should incur the tremendous guilt denounced upon them by some bigoted partisan of Anabaptism." Again, I must complain of the bitterness, and (did I

not suspect that a Christian Minister wrote it, I should add) the *maliginity* of this whole paragraph. The term Anabaptist is calumnious, and can only be used in spite: little better can be said of the introduction of the word *dragooning*, and afterwards *bigoted partisan*. The vexation of the critic has again led him into a perfect misrepresentation. Does my term *theoretic Baptist* indicate the case of one who is *perplexed* and *seeking information*? would it, can it for a moment be imagined, that I or any of my brethren would oppress, dragoon, or insult a tender conscience, and an anxious inquirer? The case supposed, which every person of ordinary understanding must perceive, is that of individuals, who, being *convinced* of the doctrine of immersion, refuse to practise it. Now, if those who *know* their Master's will, and *do it not*, are not defective in *piety*, I should thank your Reviewer to inform me, what *is* the defective principle—by what name will he designate it?

After these explanations of the obnoxious sentence in my advertisement, from which, I trust, it will appear that I have not manifested quite so much *arrogance*, *illiberality*, and *dogmatism* as the Reviewer imputes to me, I may be permitted to refer to his observations on the work itself. He has only touched, indeed, upon two or three passages; leaving the whole body of evidence and argument unnoticed. I give him full credit in this proceeding for *discretion*: he has sufficiently exposed himself in what he has attempted.

My curious antagonist takes a flying leap from the advertisement, to about the last page in my volume, and pounces, with a true Harpeian vengeance, upon the statement, which disproves Dr. Wardlaw's representation of the antiquity of infant baptism. During his general

critique, he denominates me *arrogant* and *dogmatical*—Mr. Birt *weak* and *absurd*—Dr. Gale the most *confused, illogical, and unfair* of controversial writers, and in another place *muddy*—Dr. Campbell, (reiterating Mr. Ewing's allegations) *rash, dogmatical and inconsistent*; and has, at the same moment, the happy art of exhibiting, in most beautiful and luxuriant combinations, not one, but all these charming qualities himself; as if to show in *every way* his vaunted superiority! What a most wonderful circumstance it is, that every writer on our side the question should be so *arrogant, and rash, and weak, and illogical*; while every writer on the opposite side, should exhibit such perfect specimens of *humility, caution, vigour of mind, and argumentative accuracy*,—that the one side should be all *fools*, and the other all *logicians*! save and except this Reviewer, who, as I have remarked, is determined to excel us all, even in our *rashness, inconclusiveness, and prejudice*! He writes thus—"would any one believe, that Mr. C. could so far impose upon himself, as to imagine that he had settled, in about 15 or 16 lines, a question of so much extent, (that is, whether infant baptism is spoken of in *direct terms*, and as a thing not *questioned* by the *earliest writers*,) and upon which the array of learned authorities is more than a hundred to one against him?"—Yes, Mr. Cox asserts and re-asserts, that not *fifteen*, but *five* lines are in fact sufficient to settle the question; and more than this, the Reviewer has the sagacity, amidst his loudest complaints, to *concede the truth* of my statement. After the preceding citation, he adds, "not to dispute with out friend, whether it is spoken of *directly* or *indirectly*."—Then, Sir, you have yielded the point; for what is my demand? "Will any Pædobaptist writer after this, (the *uncontroverted*

evidence I have adduced,) venture to re-assert, that infant baptism is spoken of by the *earliest writers*, in *direct terms*, and as a thing unquestioned?"—Oh, says the Reviewer, "we will analyse this question of antiquity." Very well, and what is your analysis! Why, first, "can Mr. C. so far impose upon himself," &c.—and secondly, "we do not dispute with him, whether it is mentioned in *direct terms*." Very *good* and very *wise*, on your part; for you well know there can be no dispute;—you well know you cannot answer my fifteen or sixteen lines upon that question; but you ought to have seen, that you have gone very far towards *stultifying* yourself by such an admission.

"The array of learned authorities is more than a hundred to one against him!" This is absolutely one of the most shameless and wanton assertions that ever proceeded from fair or unfair controversialist. What, a hundred authorities to one where it is shewn that "infant baptism is spoken of by the *earliest writers in direct terms*, and as a thing not *questioned*?" Now, Sir, in the first place, I have shewn that *not one of the earliest writers* ever mentions infant baptism at all; for a proof of this I appeal to *their own writings*. If a hundred or a thousand learned men asserted they did, all their declarations united would amount to nothing in contradiction to the *writers themselves*: but so far from a hundred to one asserting it, I defy the Reviewer to produce ONE that *ever made the assertion at all*, and I, moreover, refer him to his own concession already noticed! This is merely one of those sweeping declarations in which an antagonist who is either absolutely ignorant or ineffably prejudiced deals, to save himself the trouble of examination, to escape out of a difficulty, or to gratify the illiterate multitude.

(To be continued.)

Miscellanea.

THE ACADEMICAL INSTITUTION AT STEPNEY.

(See Lithographic View.)

THE tower between the two houses is commonly called "King John's Tower;" for what reason we never could learn. Probably it was built several hundred years after the decease of that monarch. All we have been able to ascertain is, that it remains a noble gate-way belonging to a mansion occupied, during Charles the second's reign, by the Marquis of Worcester. The mansion itself has long since been taken down; the rubbish and ruins of which are soon perceived in the gardens, in digging a little way below the surface. The brick-work and cement are objects of curiosity to the antiquarian, and attract the gaze of many passing strangers.

The house on the left hand has been, in part, occupied, since the year 1821, by the Rev. S. Young, who is the classical and resident tutor.

The house on the right hand, now the residence of Thomas Young, Esq., is of much greater antiquity, and includes a considerable portion of the house once inhabited by the Rev. Matthew Mead, one of the most eminent of the ejected ministers. Mr. Mead was the guardian of James Peirce, who afterwards rose to great celebrity at Exeter, and was rejected by his congregation, when he departed from "the faith once delivered to the saints." He was the champion of the Nonconformists, and, in his learned and famous "Vindication of the Dissenters," he evidently refers to a circumstance which took place while he resided in the house of Mr. Mead.

"1682. Many ministers were imprisoned, and their goods seized and sold; and this without their having the least notice of any accusation, or re-

ceiving any summons to appear, and answer for themselves, or their ever seeing the justices, or their accusers. I forbear to mention the rudeness used towards women upon such occasions, and how they purposely frightened children; though I shall not easily forget, how I was myself, being very young, and in a minister's house, when it was broken open, put in great fear of my life by them; which, together with what I then saw, begat in me such an aversion to their cruel and persecuting practices, as I hope will never wear off. Warrants were signed for distresses in one parish, that of *Hackney*, to the value of £1400. What spoil, then, did they make, may we think, in the rest of the nation?" Part I. p. 252. See also p. 258.

Here also lived Dr. Richard Mead, (son of the minister above-mentioned,) a physician of the highest eminence; and his house was open to literary men of all nations, whom he entertained with a princely hospitality. The writer of his life, prefixed to his "Medical Works," tells us, that "no foreigner of any learning, taste, or even curiosity, ever came to England, without being introduced to Dr. Mead, as it would have been a matter of reproach to have returned without seeing him."

"Bentley and Pope, soon after the publication of Homer, met at Dr. Mead's at dinner; when Pope, desirous of his opinion of the translation, addressed him thus: 'Dr. Bentley, I ordered my bookseller to send you your books: I hope you received them.' Bentley, who had purposely avoided saying any thing about Homer, pretended not to understand him, and asked, 'Books! books! what books?' 'My Homer,' replied Pope, 'which you did me the honour to subscribe for.' 'Oh,' said Bentley, 'ay, now I recollect, your translation:—it is a pretty poem, Mr. Pope; but you must not call it Homer.'"—Works of Dr. Johnson—Murphy's edit. Vol. II. p. 162.

These premises were purchased at the expense of £3600, which the late Wm. Taylor, Esq. generously gave for that purpose. He was, for many years, a worthy Deacon of the church in Prescott-street—the church to which the academy owes its greatest obligations. Mr. Gutteridge and Mr. Shaw, with a few other friends, were actively engaged in carrying Mr. Taylor's design into effect. Three students were received, and placed under the care of Dr. Newman, who became the resident tutor, at the opening of the academy in March, 1811. The excellent founder died in the latter end of that year, having heard, with great pleasure and satisfaction, the reports made to him of an encouraging commencement.

Nearly sixty students have been received. Of these, three have died; and their memory is embalmed in the affections of those who called them to the pastoral office, into which they were scarcely permitted to enter. Two or three have renounced the ministry altogether. Most of them are now faithfully occupying their stations, of greater or less importance, in our cities, towns, and villages.

Within the last few years, an out-building has been converted into a neat little chapel, where the students, with the occasional help of London and country ministers, preach constantly,—and in which they teach a large number of Sunday-school children. They have also zealously exerted themselves in the distribution of religious tracts, which have, no doubt, given valuable information to many of the poor inhabitants of this populous district.

For the Report of the present state of the Academy, we must refer to our next Number. In the mean time we may be permitted to ask, Why should not the zeal and public spirit of the founder, be emulated by the opulent members of our body? Why should not the hands of the tutors be strengthened in their arduous and honourable toils? And why should not our ministers and churches co-operate with them, in assisting those, who, we trust, are destined to be pastors in our churches, at no very distant period? Why should we not keep pace with

other denominations, in a scheme of piety and benevolence, so closely connected with the furtherance of the gospel? We have many pious young men, of good native talent, who long to be employed in the work of the Lord: let their hearts be gladdened at the sight of a house, in which they may pursue their studies, with a happy seclusion from secular cares, and prepare to blow the trumpet of the gospel.



EPITAPH ON LORD E. O'BRIEN.

To the Editor of the Baptist Magazine.

SIR,—You inserted, a few months since, an account of the dying experience of the late Lord Edward O'Brien: I have reason to believe that it was read with considerable interest and profit.

I now send you a copy of the Epitaph which is placed over his vault; I have no doubt that it will much gratify many of your readers; it exhibits a very just view of his character.

I am, Sir,

Yours respectfully.

B. H. D.



“Morality in its purest style,
A peculiar benignity of manners,
A benevolence of heart, urging him
To ceaseless exertions in relieving the
indigent,
Formed and adorned his character on
earth;
Yet these qualities,
However attractive to the eye of man,
Furnished no ground for consolation in
death,
Nor for acceptance before the throne of
God,
It was Faith, working by love,
Faith in the Redeemer's blood and
righteousness,
That filled his soul with joy unspeakable,
Gave elevation to his hope,
Sweetened the last days of his life,
Plucked the sting from Death,
Snatched victory from the grave,
And marked him out
As an Heir of Glory.
‘Blessed are the dead who die in the
Lord!’”

SELECTIONS FROM SCARCE OLD BOOKS.

One of the Kings of Portugal was accustomed to say, "I like *old* Wood to burn; *old* Wine to drink; *old* Books to read; and *old* Friends to talk with."

To the Editor of the Baptist Magazine.

SIR,

I have in my possession a small book, without a date, printed, as I am informed, with the *Zurich* types, used by *Tyndale*, and his companions, at the beginning of the sixteenth century. It is entitled, "The summe of the holye scriptures, and ordynary of the Christen teaching, the true Christen faythe, by the which we be al iustified. And of the virtue of baptysme, after the teaching of the gospel and of the apostles, with an informacyon, howe all estates shulde lyve, acordynge to the gospell."* I find from the good John Fox, the following account of this work. Speaking of "*Simon Fish*, the author of the *Book of Beggars*;" he adds, "who also translated a book called the *Sum of the Scriptures* out of the *Dutch*." *Martyrol*. Vol. II. p. 229.

It appears from Fox, that this book was suppressed in the reign of Henry VIII. both in 1529 and 1531. Many of the paragraphs objected to by the Romish prelates, are copied into his *Martyrology*.

I have never heard of any other *English* copy of this evangelical work; there is a *French* copy in the Library of the British Museum, printed at Basle in 1523.† My friend, Mr. Wm. Angus, judging, from the sentiments contained in it, conjectures that *Simon Fish* must have translated it from a *Waldensian* manuscript! It is gratifying to learn from it, what were the doctrinal sentiments which the "*Lollards*," or "*Anabaptists*," of that period, delighted to read. It was to this little work, with others, that the following quotation from Fox refers;—"But the fervent zeal of those Christian days seemed much superior

to these our days, and times, as manifestly may appear by their sitting up all night in reading or hearing; also by their expenses and charges, in *buying of books in English*; of whom some gave five marks," [above three pounds,] "some more, some less, for a book, and some gave a load of hay for a few chapters of *St. James* or of *St. Paul*, in *English*."

To afford your readers a specimen of this curious work, I give extracts from the "*Prologue*," and the first chapter.

"Seyng that all persones can not rede or understonde all bokes, to the tent that every man may knowe what ys the foundacyon of all the scriptures, and what thing they do teache us. I have shortly copyed in this present boke, the foundacyon and the summe of the holy scripture, of the which the heade and principall is the fayth, from whome procede hope and charitie. To thintent that every ma may knowe, what he shall beleve, what he shall hope, and whye he shall love God, and howe God is our father, and we hys children and howe that we be enheriters of the kingdom of God, as sheweth vnto vs *Saint Paulin* all hys epistles in divers chapters, whiche by many times alleged and recyted, in thys present boke. Also howe that without oure merites we be iustified to thintent that we shuld not put our trust in our good workes, as dyd the *Iues*. Nevertheless albiet that I wryte in thys boke that iustifieth vs without our good workes and merites, it ys not myne entent to discousell eny man to do good workes, but myne entent is to teche all p.sones howe they shell do the workes, and] that they shall not trust upon thier good workes, nor in them to sette theyr helthe, but al only in the faythe of *Jesu Chyste*, & in te grace of God."

The first chapter is entitled, "Of the foundacion of Christedome and fyrst what thyng the baptesme doth

* There are neither the comma, colon, or semicolon used.

† The famous Robert Stephens printed an edition of this work.—*History of Popery*, Vol. II. p. 339.

signifie.”—“As wryteth S. Marke sayinge. He that shall beleve and shal be baptysed shal be saved. But he that beleveth not shal be codempned. It is truth, but among a thousand there is not one that knoweth what thyng the baptesme betokeneth nor what thige he shell beleve.

“The water of baptesme taketh not away oure synne for then it were a precious water. And then it behoved us daily to wasshe vs therin. Nether bath the water of the fountaine more vertue in hit sylfe than the water that rynneth in the ryver of Rync. For we may as well baptise in Rync, as in the fount.

“When saint Philyp baptised Eunuchus the servant of Candace, a queene of Ethyope (as wryteth saynt Luke in the actes of Apostels) there was then no halowed water, nor candell, nor salt, nor creame nether whyt abite, but he baptysed hym in the fyrst water they came to vpon the way. Hereby mayste thou perceyve that the vertue of baptesme lyeth not in halowed water or in other outwarde thynges, that we have at the fout, but in the faythe only. That is to say when any parson is baptised he must beleve stedvastly that his sins to hym ar pardoned and that he is made the chyilde of God, and that God is become his father, & is made certayne that he shal be saved. And is made parteker of the passyo of Christ wherof the baptesme hath his vertue.”

I intend to send you occasionally some further extracts from this valuable work, as it is not probable it will ever be reprinted.

Yours,

J. I.

CALVIN AND ECKIUS.

“Eckius being sent by the Pope, Legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and, if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied with one man, to the city, in the forenoon. Setting up his horse at an inn, he inquired where Calvin lived; whose house being

shown him, he knocked at the door; and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious man, and desired to know if he had not a garden to walk in: to which Calvin replying that he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality.—Eckius returned the compliment; and told him, if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden, and fifty livres per annum; besides an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition. About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius, after dinner, desired to know if he might not be admitted, to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church;

as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse: and they proceeded to the church, where the syndics and officers waited upon him, at the sight of whom, Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a lit-

tle, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house: but he replied that he must depart; so, thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

Obituary and Recent Deaths.

MR. WILLIAM GOULD.

ON Saturday, March 6, 1824, died Mr. William Gould, member of the Particular Baptist Church, Street, Somerset.

Mr. Gould was born in the year 1745; he appears to have lived without any concern for his soul's salvation for *fifty years*. Through this period of life, his character corresponded with that of most unregenerate men. He was worldly, profane, and possessed of a dreadfully irritable temper, which last, though subdued by divine grace, yet it was not eradicated, and he ever had to complain of it as his besetting sin. It appears, about the year 1798, there was an effort made in Street, by Messrs. May and Kayes, to introduce the gospel. The deceased, with others, felt considerable attachment to the Establishment, and objected to the bringing in of any "New religion." After many persuasions from friends, and the indefatigable exertions of an acquaintance, he reluctantly assented to attend the "new preaching." The consequence was, he examined the Bible for himself, and found the declarations of the dissenting preacher to correspond with God's word. A gradual

declension from the established church was observed, and several attempts were made by the clergyman of the place to get him to resume his place in the national church. The dissenting cause was very thinly attended, and those that composed the congregation were poor and humble. Amongst these despised people he took his seat, and threw in his mite towards its support.

When the clergyman found Mr. Gould had withdrawn, and connected himself with Dissenters, he made a proposal to remit the whole of his tythes, (for he was a landholder,) if he would return. Such a proposal would, no doubt, have accomplished its object with many: but with Mr. Gould it had no effect. It appears he was baptized on a public declaration of his faith, at Wedmore, in 1813, with others, and the same year a church was formed, which now amounts to twenty-five members.

Mr. Gould punctually attended the services, and, in the year the church was organized, it was found the place where they assembled was too strait. A proposal was made to build a meeting-house; the deceased and family subscribed *thirty-one pounds* towards the new place of worship; besides

making a provision of ten pounds per annum, for the minister. Mr. Gould, and family, united their efforts, procured ground—cleared—prepared for the foundation, and carried the stone. Thus, in 1814, a place was finished, a good chapel opened, and the cause had a pleasing appearance. Mr. Gould was a man that looked well to his promise, and expected the same from every Christian man.

The Bible, of late, has been his constant companion—those that formerly knew him, and who are no friends to Dissenters, acknowledged a great change to have taken place. His devotion of late, has attracted the attention of many, it was solemn and impressive: repeatedly his feelings caused a pause in his prayers. He seemed very earnest in his request to the Lord for his partner, and her late affliction laid much on his mind. He was well and cheerful until Friday, as he died on Saturday night, March 6, 1824. His sufferings were short, but very acute: yet he bore them with resignation, without a murmur, continually declaring his desire to depart, which was far better. At intervals, he would eject some comfortable passages of scripture, and repeat parts of different hymns. He was quite sensible till a few minutes before he died. To every inquiry he uniformly declared his dependence and trust were in the blood of the Lamb. A few minutes after eleven o'clock he breathed his last, at the advanced age of seventy-nine years, (having been connected with the church twenty-six years,) leaving an aged widow, with children and grandchildren to the number of thirty-four, well provided for. A sermon was preached, on the occasion, to a large congregation, Sabbath evening, March 14th, by Mr. Orchard, from 1 Thess. iv. 13; in which he endeavoured to shew, 1st. That Christianity only afforded consolation to survivors, on the loss of their relations or brethren.—2ndly. The grounds the brethren had to believe the deceased was “asleep in Jesus.”

REV. JOHN PAUL.

Rev. John Paul died at Oakham, in Rutland, April 5, 1824.

He was one of the fruits of the ministry of the indefatigable Mr. Sinclair, of the Highlands, and by him, and his friends, recommended to the Baptist Academy at Bradford. Thither he went in August, 1817; he spent four years there, and, during the whole of that period, conducted himself in so pious and amiable a manner, as to secure a high degree of esteem from all who knew him. He made a remarkable progress in learning, and, as a preacher, bid fair for a good degree of eminence. The only drawback from popularity lay in a nervous affection, contracted, it was thought, by over exertion, when itinerating in Lancashire, the first summer after he came to Bradford, which somewhat affected his speech. This, however, gradually lessened, and, during his labours at Oakham, seems not to have been perceived. At the close of his studies, he visited Hamsterley and Gainsborough, spending some time at each place. Nearly two years ago he came to Oakham; there he was much beloved and esteemed, and his ministry very acceptable. The congregation much increased, and the prospects of the church, before much beclouded, began to brighten. But he was soon cut off. Of the commencement of his illness, and the state of his mind during its progress, a very interesting account is given, in a letter addressed to his tutor, by the Rev. Mr. Foster, a very worthy Independent minister, residing in the same town; we shall, therefore, give a large extract from that letter, not only as it gives the most full and satisfactory account of the deceased, but also exhibits, in a very amiable light, the disposition of the writer.

“Of the early part of Mr. Paul’s life, I know but little. It appears he was left to the fostering care of his mother at the age of six months, his father having been then removed by death. Concerning his early piety, and his deportment after he became a member of a Christian church, and before he went to Bradford, as well as while under your Mission, you have, undoubtedly, had better means of information. Two years since I did not know him, but we soon became intimate, and the friendship was confirmed by mutual acts of kindness. I have seldom, if

ever, possessed a greater regard for a person whom I had known for so short a time. His peaceable and affectionate disposition, modest and unassuming manners, unaffected and deep-toned piety, in connexion with no mean intellectual endowments, could not fail to secure him friendly regard; and, as he lived respected, so he died lamented. While here, you had some opportunity of witnessing the affection, both of his own congregation, and of other friends, by whom he had been known; and, by the correspondence which his illness occasioned, I had sufficient evidence of the attachment of many, in various other places. By a letter received, since his death, from his successor, at Gainsborough, it appears, 'he still lives in the remembrance of many' at that place; and of the regard, not only of the ministers, but also of others, at Hamsterley, Newcastle, and Lincoln, the most substantial proofs were afforded.

"A little before Christmas, he caught cold, and complained of being unwell. In this unfavourable state of health, he preached three times the Sabbath before Christmas-day; twice at Oakham, and once at a village about six miles distant, and walked home the next day. These exertions exceeded his strength, though he was not apprehensive that so serious an attack would so soon follow. He called at my house on the Tuesday, when he appeared very poorly, but I little thought it would be the last visit. In a short time, his disorder rapidly increased, and it was found necessary to call in medical assistance. In the course of a few days, the violence of his complaint abated, and he indulged the hope he should recover; but it was not long before symptoms of consumption, what is technically called the vascular consumption, appeared, and his friends began to be alarmed. After some time, he himself became aware of his danger, and then expressed an anxious desire to live. This, considering our natural love of life, was not at all surprising in a young man, about thirty years old; and, as he had but lately entered upon public life, he wished to live a little longer, that he might be useful. But, while he wished to live, he appeared quite resigned to the will

of God. 'I would not live,' said he, with much placidity, and almost with a smile upon his countenance, 'I would not live, if he would not have me.' He was not afraid to die. He said he had no raptures, nor did he desire them; but his mind was stayed on God, and kept in perfect peace. By the text he chose for his funeral sermon, he expressed his views and feelings in the prospect of death. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' Once, when I visited him, he said he had been endeavouring to make death familiar to him, and he seemed not to dread it. At the same time, he observed to this effect, that he had been endeavouring to ascertain, whether, as a preacher, he had been acting in a merely *mechanical* way, without the cultivation of suitable dispositions and feelings; but the result appeared to have been satisfactory to himself, though he was, doubtless, sensible of imperfections, as well as that he should not finally stand by his own decision. He would have, probably, said, had the passage then occurred to him: 'I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.' Subsequently, he expressed an ardent desire to 'depart, and to be with Christ,' which he considered better for himself, beyond all expression, than to continue in this world of sin and sorrow. For some time before his removal, he longed to be absent from the body, and present with the Lord. When I called to see him, about a fortnight before his death, he appeared to be in a very happy frame of mind. He said, he felt impatient to be gone, but checked himself by saying, this was wrong. He observed, that when visited by kind friends, he felt himself revived; that he was then on the wing, and ready to say: 'O that I had wings like a dove, then would I fly away, and be at rest;' but that he would wait the Lord's time. 'I have no merits,' continued he, 'I have no merits of my own, but am indebted to free sovereign grace for salvation. The method of salvation by Christ just suits me. With the eighth chapter of the Romans I have often been much delighted; and it is now precious to me:

it is my *sheet anchor*.' 'There is,' observed he, 'a gradation in the chapter, till at last the apostle says, I am persuaded; and,' added he, with emphasis, 'I am persuaded.' A few days before his departure, I found him in great pain, and pathetically calling for deliverance; 'O Lord, deliver me from my distress! How long! how long! Remember me, O Lord, for good.' At other times he said, 'Why is his chariot so long in coming?' Though at a great distance from his relations and early friends, he was not alone. Not only did he meet with much kind treatment from his new friends, but, what was above all, God was with him in the trying season. The Shepherd of Israel comforted him with his rod and staff, and enabled him to meet death with composure and serenity. He suffered much, for some time, before his removal, but he was not left to struggle alone, or to vent a murmur against God.

'His God sustain'd him in his final hour:
His final hour brought glory to his God.'

"He retained the use of his mental faculties to the last, and, a few minutes before his death, was heard to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' On Monday, the 5th instant, about a quarter past eleven o'clock in the forenoon, his joyful spirit took its flight to the mansions of glory; and now he rests from all the labours of his mortal life. I should have been happy to continue him on the list of my friends; but, if a wish would recal him, it would be very selfish and unkind to cherish it. He now enjoys infinitely better society; society, which he delightfully anticipated a few days before his departure; the society of patriarchs, and prophets, and apostles, and martyrs, and Pearce, and Ward, and all the just made perfect, with the innumerable company of angels, and, what was the chief object of his desire, the presence of his Almighty Saviour Jesus Christ,

'In such society as this,
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blest.'

These events of the deaths of young

ministers, speak loudly, especially to those who were their companions at the Academy. Let them ever consider that their Lord may come in the "morning" of life, as well as at "midnight;" and so conduct their ministry, that they may be found "watching."

W. S.
Bradford.

RECENT DEATHS.

MRS. H. BELCHER.

DIED, Nov. 9, 1824, Mrs. H. Belcher of Chipping Norton, Oxon, having adorned a public profession of religion fifty-five years, by an humble and consistent deportment; and remembered, either as a parent, a church-member, or a neighbour, her memory will be long dear to surviving relatives and friends. Her end was peace. Rev. Mr. Gray improved her death from Job xvi. 22.

REV. MR. GROSER.

ON Lord's-day morning, Nov, 21, 1824, the Rev. Mr. Groser, about twenty years the respected and useful pastor of the Baptist church at Watford, Herts, and afterwards, for a short time, pastor of the Baptist church at New Brentford, Middlesex, having patiently endured a lengthened affliction, departed; in the full enjoyment of Christian tranquillity, to the heavenly inheritance. On the following Friday, his mortal remains were interred in the burial ground belonging to the Baptist church at Watford, on which occasion, Mr. Copley, the present pastor of that church, engaged in the usual service; and on Lord's-day evening the 28th, Mr. Pritchard, of Keppel-street, London, preached the funeral sermon, at the Baptist chapel, New Brentford, from Heb. vi. 15. "And so after he had patiently endured, he obtained the promise."

It is hoped, a more enlarged account of this Christian minister will be communicated.

Review.

1. *The Moral Government of God in the Dispensation of the Gospel, vindicated; in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt. 12mo.*
2. *Strictures on the Plymouth Antinomians. By Joseph Cottle, 8vo. Second Edition, enlarged.*

We introduce these works to the notice of our readers both with pleasure and regret. In the first instance, with regret, that a man who has borne the ministerial office so long, and with so much celebrity, as Dr. Hawker, should have rendered such an attack necessary, or even possible: but, next with pleasure, since we are convinced that they are not written without just cause, and that they cannot be perused without advantage.

Before we proceed to the observations we propose to make on this controversy, we shall fulfil that part of our critical duty, which requires us to express our opinion of the particular merits of the writers before us. Mr. Cottle, it appears, during a visit of several months in the neighbourhood, attended Dr. Hawker's ministry as a stranger, probably under the combined influence of curiosity and devotion: and, as a man, in the vigour of life, possessing, moreover, the ardour of a poetical imagination, he, not unnaturally, expresses, with some warmth, his indignant feeling on finding, what he considered, a mass of unscriptural and unedifying doctrine, substituted for the gospel of Christ. And his manly hostility and intrepid zeal deserve to be admired. Mr. Birt is an opponent of a different character. Far advanced in the vale of years, by his office rendered a close observer of the often erring course of religious opinions, and, by his long residence in that vicinity, in which, more particularly, Dr. Hawker has moved, he is qualified to take a more calm and philosophical view of what is truth, sufficiently adapted to excite indignation: while his mature knowledge of scriptural di-

vinity peculiarly fits him to meet the antagonist he has chosen on his own ground. Dr. Hawker has been so much of an Ishmaelite, lifting up his hand against every man, that he can have no reason to be surprised, if the hostility he has provoked should wear somewhat of a keen and eager aspect: but, to whatever extent it may have done so, it is more natural than praiseworthy, more easy than useful. Mr. Cottle's book, excellent as, in many respects, it is, will probably be felt, even by those who agree with him, to be somewhat too vehement and declamatory: but, in these respects, we must say, Mr. Birt is quite a pattern. In his Observations, there is a full mellow tone of Christian benevolence, and a mass of scriptural reasoning, which render them a pre-eminent specimen of what controversial writing ought to be. Justly offensive to none, they are highly adapted to be instructive and convincing to all.

One reason, however, of the very useful character of Mr. Birt's pamphlet, is of a different kind. He has very truly observed, that "the opponents of the system, maintained by Dr. Hawker, have chiefly insisted on its evil consequences," rather than its erroneousness. Now, though it is very allowable to try every system by its results—the tree by its fruits—yet this is only one of the appointed means of discovering error, and the purpose to which it is adapted is peculiar. It is undoubtedly true, that whatever, according to its proper tendencies, produces mischief, is erroneous: but we are inclined to hold it equally certain, that such sentiments may be proved to be erroneous, independently of their effects. The sacred scriptures are both the revelation and the standard of truth. Every controverted opinion must appeal "to the law and to the testimony: if they speak not according to this rule, there is no light in them." We have said also, that the purpose which an examination of the influence of religious sentiments is adapted to answer, is peculiar; and we mean, that it is much more conducive to the caution of those

who do not maintain them, than to the conviction of those who do. It is an appeal to the feelings, rather than the understanding: of admirable practical use, as a safeguard against the adoption of error; but not so well adapted to induce the renunciation of a tenet which is held to be true, and with which the feelings, therefore, must be supposed to accord. A man, in this case, may be accessible to arguments drawn from the acknowledged authority of holy writ, but assuredly to nothing else. You tell him the sentiments he holds are pernicious. The remark savours of acensation and censure, and is therefore, more adapted to irritate than to enlighten. He calls it abuse, and with somewhat of the spirit of a martyr, he replies in the triumphant challenge, Are they not *true*? Nor can this challenge be refused or evaded, without giving a great advantage to his cause. It is, therefore, matter of regret, that the aspect of this controversy has been of the kind stated; and to this circumstance it may, probably, be ascribed that, amidst so much strife, there has been so little victory. Mr. Birt has chosen a different mode of attack. He enters exclusively on the question, Is this system true? That our readers may see with how much effect he appeals to the unerring word, and exposes the fallacy of Dr. Hawker's boasted superiority in scriptural accuracy, we quote the following passage.

"That which I particularly notice in the above extracts is, the Doctor's repeated assertion, that the Holy Ghost anointed Christ and his members. In this assertion I cannot but consider Dr. Hawker as exceedingly incorrect and unscriptural. . . . The anointing of prophets, priests, and kings, when appointed or inducted to their respective offices, is often adverted to in the economy of divine grace. In these allusions, Christ and his members are the anointed ones; the Holy Spirit, in his influences and graces, is the unction with which they are anointed by the divine Father. In the literal transaction, Dr. Hawker might, with as much propriety, assert, that the oil itself anointed the kings of Israel, as he could represent the figurative allusion to denote the Holy Spirit anointing Christ and his members. . . . Had the Doctor followed the general tenor of scripture, rather than his own system, he would have had a very plain

path laid before him. The particular instances of our Lord's baptism, and his session at the right hand of God, would have given the same direction to his views. And if, after all, he had hesitated, an inspired apostle would have informed him, most expressly, that God anointed Jesus of Nazareth with the Holy Ghost." pp. 90, 91.

It would not, perhaps, be difficult to assign the reasons why the opponents of Dr. Hawker have dwelt chiefly on the evil consequences of his system. There is a moral taste by which the influence of opinions is perceived, prior to any scrutinizing effort of the understanding: "The ear trieth words," and we may add, the heart trieth doctrines, "as the mouth tasteth meat." To search into their truth, requires a further and more vigorous effort; and one which, in the case before us, has been rendered more difficult by the peculiar nature and imposing aspect of the error. It is the boast of Dr. Hawker, that he cannot be in error, because all that he affirms is true, and "in perfect harmony with Christ and his apostles." Our readers have just seen, in one instance, and others may easily be found, that this is not altogether correct: but, to whatever extent it might be so, we should reply, there are many things contained in the scriptures which the Doctor never brings forward. Truth and error are relative terms; and when we apply them to religious opinion, we consider them in relation, not so much to one or more particular doctrines, as to the whole system of divine instruction. Certain theological views may be true, and yet not *the truth*: a general term, comprehending all that God has revealed. A system of religious sentiments may be erroneous by contradiction, by excess, or by defect: and all are equally fatal to its rectitude. In the two former cases, there would be something either positively false, or unauthorized; but the last has this peculiarity, that it may contain nothing but what is true, and yet not be the truth. Nor can it be necessary to say any thing to prove, that a system, thus erroneous, while less appalling, may be as essentially wrong, and as fatally ruinous, as any other. The system of Dr. Hawker is a striking illustration of these remarks; and Mr. Birt has exercised a sound judgment in selecting

for his specific object the demonstration of its defects. How open the Doctor has laid himself to this mode of attack, will appear from his own words, as quoted by his opponent.

“He says, ‘The following may be considered as a specimen of all I preach or write. The sovereignty of Jehovah, in his trinity of persons, manifesting his grace to his church in Christ, before all worlds; and conducting her through the whole of this time state to glory, to be holy and without blame before him, in love for ever; this is the one grand bottom on which I build all my discourses, whether from the pulpit, or the press. The everlasting, electing, unchanging love of God, the Father; the person, glory, grace, blood-shedding, righteousness, and finished salvation of our Lord Jesus Christ: and the equal love, grace, and favour of God the Holy Ghost, manifested to the church before all time, and in his quickening operations on every individual member of Christ’s mystical body here below, leading them from grace to glory;—these are the glorious doctrines I preach. . . . Neither should I consider that sermon, or that writing, on divine things, finished, but miserably incomplete and undeserving attention, where these grand truths of God were . . . not brought forward, as the first and last of all points to be insisted on.’” pp. 11, 12.

From the pointed and effective exposure of this “specimen” by Mr. Birt, we make one extract.

“The only attributes with which he (Dr. Hawker) has clothed the Divine Majesty, are sovereignty and grace. These undoubtedly belong to him in their highest degree: but he is also infinitely holy, righteous, and just. . . . We rejoice that he is the King of kings and Lord of lords; that he doeth whatsoever pleaseth him, in heaven above, and in the earth beneath; that, in all parts of his dominion, his counsel shall stand, and he will do all his pleasure. But we rejoice in his sovereignty, because righteousness and judgment are the habitation of his throne. . . . All his sovereign purposes are invariably carried into execution in perfect righteousness, in the government both of the world and of the church. . . . One can scarcely conceive of any system of religion that will not recognize both sovereignty and placability in the deity that is to be worshipped. . . . But it is in the gospel of Jesus Christ alone that mercy and truth meet together, that righteousness and peace embrace each

other. It is in the gospel only we behold a just God and a Saviour. It is here, in this revelation of mercy exclusively, that righteousness goes before the Divine Majesty, and sets us in the way of his steps. Here it is, indeed, that grace in full sovereignty reigns; but it is through righteousness, unto eternal life, by Jesus Christ our Lord. Now it is lamentable that such a man as Dr. Hawker should give the greatest, if not the only prominence in his ministry, to that which is, in some degree, common to all religions, to the great neglect of that which is the most distinguishing peculiarity of the glorious gospel of the blessed God, and gives it its brightest lustre.” pp. 19, 21.

Combined with a general conviction that Dr. Hawker’s preaching cannot be right, there has been felt, probably to a great extent, a difficulty in saying where it is wrong. To the multitudes who have asked, either themselves or others, wherein its peculiarity lies, no reply has more frequently suggested itself than this; He seems to preach, not Christ, but the Holy Spirit. And such is the fact. This is the most obvious feature of his system, though the purpose it is designed to serve, lies considerably deeper. To what a surprising extent the Doctor carries his views on this point, our readers will be enabled to judge, by a quotation made by Mr. Birt; and we are sure we need make no apology for inserting some of the judicious and decisive observations which follow it.

“‘No sooner had Jesus,’ says the Doctor, ‘ascended, than the Holy Ghost descended, and, in an open display of himself, took upon him the more immediate government of the church, in his own personal ministry.’ . . . [These views] I have not the least hesitation in rejecting as incorrect, unscriptural, and incompatible with the filial rights, the mediatorial rewards, and the all-pervading and perfect government of him, who must reign till he hath put all enemies under his feet. Whilst the entire concurrence of the Holy Spirit with the Father and Son, in the scheme of salvation, is, by me, most devoutly received, and his agency readily and gratefully acknowledged to be most gracious, efficient, and divine; with the greatest earnestness I contend, that the office of the Holy Spirit, in the economy of divine grace, is so purely ministerial, that his agency, in all respects, redounds to the

honour and glory of our Lord Jesus Christ, who is the only and all-sufficient head and governor of his church. . . . Hence the Holy Spirit has graciously become the minister of Christ, and is spoken of as the Spirit of Christ; as sent by him; &c.—From the above statement of Dr. Hawker, one might be led to suppose, that, when our Lord ascended to heaven, he retired from the superintendence of the church, and that the Holy Spirit occupies the vacated throne. But, in reality, so far was the time of our Lord's ascension into heaven from being the period of his terminating his government of the church, that it was eminently the day of his coronation, and of his installation into his kingly office. It was then he took his seat at the right hand of God, and was anointed with the oil of gladness above his fellows. The government is still upon his shoulders, and, to conduct it prosperously, he has all power in heaven and on earth.—The pouring out of the Spirit on the day of Pentecost, was so far from being an instance of the Holy Ghost taking on himself the government of the church, that it was the direct and full evidence that our Lord had taken possession of his throne in heaven. . . . The gift of the Spirit itself was an act of his royal prerogative and munificence. 'Therefore, being by the right hand of God exalted,' says the apostle Peter, 'and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye see and hear.'" pp. 75, 80.

Entirely neglecting, as he does, the fundamental truth of God's moral government, which one would suppose must enter into all systems pretending to be scriptural, it is not surprising that Dr. Hawker should have been supposed by many to have no system; but to be wandering in endless mazes, without any ascertainable track. The extracts we have made, will satisfy our readers of the incorrectness of this opinion. The Doctor avows his adoption of the principle, that there is nothing in the dispensation of the gospel, or in personal religion, but sovereign acts of grace; and all his other views are modified by the necessity of being consistent with this. He hesitates, indeed, at nothing; but sacrifices without scruple, as Mr. Birt has clearly shewn, the unquestionable fact of God's moral government; the excellence of his law; the prerogative of the divine Father; the Kingly office of the Son; and the scriptural representation of

experimental piety. We may thus, perhaps, account for the unhappy progress in error which, in the course of his life and ministry, the Doctor appears to have made, for it is a fact, attested by many who were delighted and edified by his early discourses, that he has lost much of the tone of sentiment in which he then spoke. Then, indeed,—and what Christian is not?—warm in the exaltation of sovereign grace, and of the Spirit's agency; but now, with ruthless hand, aiming at the demolition of all other parts of the sacred temple, to establish this in solitary grandeur—the desolate and melancholy grandeur of a fragment and a ruin. But such is the natural operation of partiality to one section of the truth. It blinds the eye, and renders the heart callous to every other: and, growing with his growth, it has led Dr. Hawker farther and farther astray from words of sound doctrine.

A system so defective, should it contain no falsehoods, cannot be the truth, the whole counsel of God. Without inquiring particularly, therefore, into its tendencies, we may pronounce, with certainty, that they cannot be beneficial; and we fear, that an inquiry into facts, upon the spot, would painfully confirm this conviction. There is, indeed, one indication of its unhappy influence upon the Doctor himself, which gives us the deepest concern: we refer to his adoption of the epithet Antinomian. He says,

"The word antinomian is well known to be formed from a Greek compound, antinomos; the nearest literal translation of which is, against law. And the meaning, when applied to any person, in relation to religion, is, that he who is an antinomian, is looking for justification before God, solely on the footing of Christ's person, blood, and righteousness, without an eye to the deeds of the law; yea, even against them." Quoted by Mr. Birt, p. 23.

We are willing to exercise the utmost candour in judging of this language: but we really cannot believe Dr. Hawker to be ignorant of the meaning in which the word Antinomian has been generally, (with the single exception of himself,) we may say universally, employed. If he be so, he is, at least, utterly incompetent to define

theological terms : but, if he knew that no man has ever been called an Antinomian, but in consequence of his denying the law of God to be binding *as a rule of life*, can he be accounted guilty of less than a conscious and wilful untruth, intended for the most mischievous of purposes? We are sorry to use severe expressions, but their justice and necessity must be our apology. The obvious tendency of this flagrant misrepresentation, is to banish the general dread of antinomianism, and of all that has ever been called by that name; as well as to suggest and confirm the idea, that we have nothing whatever to do with the moral law, but in the matter of our justification, and in this, only to hate and despise it. And, if it was not the Doctor's design to promote such results, nothing was more easy than to avoid the appearance of it. Had it, in truth, been his wish to guard his followers against an unholy life—we had almost said, had his own heart shrunk from it with becoming detestation—it is, to us, utterly inexplicable, that he should not have indignantly renounced a principle, which his readers could not fail, unless pointedly warned, to connect with the name, and abandoned the very term itself to an association, which had already consigned it to unmingled abhorrence.

Immediate, not gradual Abolition, or an Inquiry into the shortest, safest, and most EFFECTUAL MEANS of getting rid of West Indian Slavery. Arch, Cornhill, Price 2d.

THIS is a well-written, argumentative, cheap pamphlet. It deserves to be generally read. The writer of this read it to his congregation a few evenings since, and is happy to say, that the good effect it produced was very general. On the plan proposed, the non-usage of West India produce, till the condition of the slave population is ameliorated, every minister of God's word, and even every child in our congregations, may help in the abolition of this accursed traffic.

If, among serious people, those articles should be contemned, which are emphatically the fruit of the most horrible slavery and bondage that ever afflicted the creation of God, the effect

would, doubtless, be very considerable. But, even if the result should not be the entire abolition of the slavery of 800,000 human beings, ought not every Christian to be able to stand up and say, "I have *no hand whatever* in perpetuating the monstrous and cruel traffic in the blood and bones of my fellow-creatures."—Surely, no Christian ought to give his eyes to sleep, or his eye-lids to slumber, unless he can utter this language!

The writer feels glad, that a society is formed in Leicester for the abolition of this horrible injustice. Surely this is an example worthy of general imitation. The Christian world are, doubtless, not sufficiently awake to the enormities of the dreadful system of slavery: if they were so, surely not a single number of any religious publication would in future issue from the press, without some striking article on this momentous subject!

LITERARY INTELLIGENCE.

Just Published,

With a fine Portrait, *Memoirs of the Rev. W. Ward, late of Serampore, India with some of his early Poems, and a Monody to his Memory, by Samuel Stennett.*

An Essay on the Obligation of Christians to observe the Lord's Supper every Lord's Day. By J. M. Cramp.

"News from Afar; or, Missionary Varieties," with thirteen Engravings. Price 8d. Offer.

Vol. VIII. and last of Sketches of Sermons, (containing Indexes of Subjects, furnished by their respective Authors. 12mo. Price 4s.

The Plenary Inspiration of the Scriptures Asserted; the Principles of their Composition investigated; and Objections to their Divinity proved to be unfounded; in Six Lectures (very greatly enlarged) delivered at Albion Hall, London Wall, by Samuel Noble.

Preparing for the Press : A Manual for Church-Members, drawn from the New Testament, by Dr. Newman, of Stepney.

The Rev. S. Saunders, of Frome, in the Course of the ensuing Spring, intends to Publish, by Subscription, a Series of Discourses on the Lord's Prayer, in one Volume, 8vo.

The Ordination Service of the Rev. T. Price (see p. 31,) is in the Press.

Intelligence, &c.

POPISH JUBILEE.

A ROMAN Catholic periodical, entitled "The Laity's Directory for 1825," gives what it calls, "The INDICTION for the UNIVERSAL JUBILEE in the holy Year 1825. —Translated from the Latin Original, printed at Rome, in the Printing-office of his Holiness, Leo XII."

The following are extracts from this mass of error, arrogance, and blasphemy!

"Leo Bishop,

Servant of the Servants of God,

To all the faithful of Christ, who shall see these presents, Health and Apostolical Benediction.

"In the merciful dispensations of the Lord, it is at length granted to our humility to announce to you with joy, that the period is at hand when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times,* is to be happily observed, according to the established custom of our forefathers; for that most propitious year, entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasure of reconciliation and grace will be offered, as means of salvation to all the faithful, disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time, and the time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people.—We have, therefore, resolved, in virtue of the authority given to us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the saints, which the Author of human salvation has intrusted to our dispensation."

The "Indiction" of "our humility," then states the conditions on which the "sacred treasure of merit," is to be "unlocked;" for the purpose of granting to the blind, led by the blind, full indulgences, and abundant pardons!

"We ordain and publish the universal and most solemn jubilee, to commence in this Holy City from the first vespers of the Nativity of our most holy Saviour Jesus Christ, next ensuing; and to continue during the whole year 1825, during which year of the Jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission, and pardon of all their sins, to all the faithful of Christ of both sexes, truly penitent, and confessing their sins, and receiving the Holy Communion, who shall devoutly visit the Churches of blessed Peter and Paul, as also of Saint John Lateran and Saint Mary Major, of this city, for thirty successive or uninterrupted (whether natural or ecclesiastical) days, to be counted to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city; but if they be pilgrims or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the Holy Church, the extirpation of heresies, concord of Catholic princes, and the safety and tranquillity of Christian people."

Who can, for a moment, doubt but that the writer of this infamous proclamation, is "that man of sin;" and "the son of perdition," described by Paul in the Epistle to the Thessalonians? "*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God!*"

It may be amusing to the reader to know how this infallible sinner addresses us! Protestants—"with all deceivableness of unrighteousness:"—"To you, to you, we address ourselves with the entire affections of our apostolic heart, whom we bewail as separated from the true church of Christ, and the road of salvation. In this common exultation, this alone is wanted; grant it to your most loving parent, that at length called by the inspiration of the Spirit from above into his admirable light, and bursting asunder every snare of division, you may have one consentient mind with this church, the mother and mistress of all others, out of which THERE IS NO SALVATION!—Enlarging our heart, we will joyfully receive you into our fatherly bosom, and will bless the God of all consolation, who in this greatest triumph of catholic faith, shall enrich us with these riches of his mercy!"

* When the Pope was prisoner to Bonaparte.

After this description of "the true church of Christ," given by the Pope, we select another from the pen of inspiration:—"And upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. xvii. 5.

IOTA.

formed, who gave a guinea per month to regular cases, "are subscribing to the Society £20 per annum. I have seen a list of sums already put down, varying from £20 to £4, amounting to between £300 and £400 a year; to say nothing of one individual that subscribes £150 per annum. I am, Sir,

Yours,

A Well-wisher to the Society."

Mahometan Opposition to the Bible.

THE Sultan of Persia has published a Firman at Aleppo, on August 12, 1824, prohibiting the introduction of the Bible into his dominions. He has commanded that all the copies possessed by his subjects, should be given up and burnt: threatening to hang those who refuse to obey his mandate! It is added, "Catholics, as well as other Christians, believe the Firman has been issued at the instance of the Roman Catholic clergy."

CORPORATION AND TEST ACTS.

It is understood, that "the Deputies, representing the Dissenting Congregations in and near the Metropolis;" the "General Body of Protestant Dissenting Ministers of the three Denominations;" and "the Protestant Society for the Protection of religious Liberty," have come to a resolution to make an application to Parliament, in the ensuing Session, for the repeal of the Corporation and Test Acts; but that they have no intention to invite congregational petitions on this occasion.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

The account you gave last month of "The London Baptist Building Fund," has already produced a considerable impression in its favour. A minister, writing from the country, says, concerning the plan: "I must be excused if I express my warm sense of the wisdom and benevolence shown in its formation. It will, doubtless, prevent many serious evils, both to ministers and churches, who may need the assistance of their more opulent brethren in the metropolis; and, in future, Cases will be more likely to be assisted according to their merits and necessities, rather than in proportion to the begging qualifications of their respective advocates." Another country gentleman is so much pleased with the design, that he has signified his intention of giving a donation to the Society. I mention this, Mr. Editor, as an example of importance, and hope there will be found, in different parts of the kingdom, many gentlemen who will deem it worthy of their imitation. If but ten, or twenty, would confer a donation of ten or twenty guineas each, to be funded, it would be laying a foundation for the permanent existence of a Society, that may prove a blessing to generations yet unborn. Application, on behalf of the Society, is now making to the benevolent in London, and its environs, which, I hope, will prove abundantly successful. Some, I am in-

ORDINATIONS, &c.

Ordination of the Rev. J. T. Jeffery, at Gray's Walk, Lambeth.

ON Tuesday, December 7, the Rev. J. T. Jeffery, (formerly Missionary on the Scilly Islands,) was ordained pastor over the newly-formed Baptist Church in Gray's Walk. The Rev. F. A. Cox stated the nature of a gospel church, and asked the usual questions. An address was delivered to the minister by the Rev. John Edwards; and, in the evening, a sermon was preached to the church by the Rev. James Upton.

Ordination of the Rev. T. Price, at Devonshire-square, London.

ON Thursday, November 18, the Rev. T. Price was ordained co-pastor with the Rev. Timothy Thomas, (who had that day completed his forty-fourth year of ministerial labours,) over the Baptist Church meeting in Devonshire-square, London. Mr. Steane, of Camberwell, commenced the service by reading and prayer; Dr. Newman delivered the introductory discourse; Mr. Thomas, the senior pastor, prayed the ordination prayer; Mr. Edmonds, of Cambridge, gave the charge to the minister; and Mr. Berry, of Broad-street, (Independent,) concluded the morning service. In the

evening, Mr. Griffin commenced; Mr. Cox addressed the church; and Mr. Price, of Coate, concluded.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on 17th of December last.

M. S.	£5	M. R.	5
M. D.	4	H. N.	5
S. I.	5	M. C.	5
A. P.	5	J. F.	4
M. B.	5	A. H.	5
R.	5	J.	5
M. M.	5	A. E.	4
E. J.	5	M. H.	4
M. G.	5	S.	5
E. B.	5		
E. C.	5		96

From several of the Widows usually assisted, no letter has been yet received;

their applications, therefore, if intended to be made, must stand over until the next half-yearly distribution.

N. B. The entire PROFITS from the "New Series" of the Magazine, commencing in 1813, have been conscientiously and exclusively devoted to the widows of our ministers; amounting to the sum of TWO THOUSAND TWO HUNDRED AND NINETY-NINE POUNDS!

NOTICE.

Stepney Academical Institution.

THE Annual Meeting of the Stepney Academical Institution will be held, (Providence permitting,) on Tuesday Evening, January 18, inst. at the King's Head, Poultry. Chair to be taken at Six o'Clock precisely.

A HYMN

FOR THE FIRST SABBATH IN THE NEW YEAR.

GREAT God! with joy to thee we raise
The tribute of our humble praise,
That we within thine house appear,
And live to see another year:
And, having help'd us hitherto,
Lord, help us all our journey through.

Ten thousand blessings from on high,
Have yielded us a rich supply;
And ev'ry month, and ev'ry hour,
Has shewn thy goodness and thy power:
And, having help'd us hitherto,
Lord, help us all our journey through.

Thro' joys, and cares, and paths unknown,
We travel to thy heavenly throne;
O'er every step do thou preside,
And deign to be thy people's guide.
And, having help'd us hitherto,
Lord, help us all our journey through.

From sin and Satan keep us free,
And let us find our heaven in thee;
Through the whole year thy smile impart,
And live and reign in ev'ry heart;
And, having help'd us hitherto,
Lord, help us all our journey through.

Resign'd to all thy future will,
May all our restless thoughts be still;
And, Oh! that this our aim may be,
To die to self, and live to thee!
And, having help'd us hitherto,
Lord, help us all our journey through.

And, when our years have roll'd away,
And open'd an eternal day,
This, this, our cheerful song shall be,
Throughout a long eternity:
Thou, Lord, to all thy promise true,
Didst help us all our journey through.

Saffron Walden.

W.

Calendar for January.

1. Moon passes Saturn IX. 30 aft.
3. Ceres south V. 20 morn. Altitude 50°. 10'.
4. Full Moon XI. 39 aft. Too far south to pass through the Earth's shadow.
6. Sun (as to longitude) between the Earth and Herschel, IX. 15 morn.
6. Moon passes Jupiter, VIII aft.
12. Herschel south, XI. 35 morn. Altitude 18°. 36'.
16. Mercury (as to longitude) between the Earth and the Sun, VIII. 15 aft.
18. Moon passes Mercury VI. aft.
19. New Moon III. 43 morn. Too far north to cast her shadow on the Earth.
21. Moon passes Mars VIII. 30 aft.
22. Moon passes Venus XI. aft.
28. Earth (as to longitude) between the Sun and Jupiter, V. aft.
28. Moon passes Saturn IX. 30 aft.

Irish Chronicle.

To the Secretaries.

Boyle, Nov. 20, 1824.

GENTLEMEN,

It is with gratitude to a kind Providence, that I am now able to state that I am quite recovered from my late indisposition, which was occasioned by neglecting a cold, and then venturing to travel too soon. I have preached at three of my usual stations, and inspected some of the schools, which inspection, from various causes, has not been so satisfactory as is generally the case.

During the last month the children have been employed by their parents, picking the potatoes, and, in some parts, the measles have been so prevalent and fatal, as to keep even the small children at home. I enclose a paper, given me by one of the teachers, accounting for the absence of many of the children, just to give you an idea of the extent of the disease; and, in the school nearest to the one referred to, three of the children have died, and indeed, considering their exposed state, it is surprising that multitudes do not become its victims. But, another cause of some of the schools having been so thinly attended is, the systematic and continued opposition of the priests; and it has been more explicitly than ever stated by them, that the cause of their opposition is the Bible. This has also been stated, and, in some instances, not in the most courteous manner, at various public meetings of Missionary, School, and Bible Societies, some of whose proceedings you have of course seen. I have been able to attend three Bible meetings lately: the first, in Sligo, which was numerous and respectably attended, and all was perfectly harmonious; the second was in Carrick, where the priest of the town interrupted the proceedings; the consequence of which was, that a public discussion was appointed between three Protestant and three Roman Catholic clergymen, on "the propriety of the universal distribution of the scriptures," which took place accordingly. But this is a mode of warfare that I think will not be pursued by the enemies of the word of God, because, when kept to the point, they have absolutely nothing like an argument to advance in favour of their sentiments.

On the present occasion, it must be admitted, that the talent was all on one side, and, consequently, the weak side had not the usual display of sophistry,

and jesuitical manoeuvre: but you shall see the whole.

I had also the pleasure of attending the Roscommon Bible meeting, which also went off peaceably: but six priests wanted tickets of admission, which would only be given on their promising not to interrupt the proceedings, which they declined doing; thereby showing, that to disturb the meeting was their object.

In contemplating such, and even worse proceedings, what pleasure does the Christian feel in recognising God as the author of the Bible, and his honour as being intimately connected with its dissemination, and the effects it shall produce.

Already, this open opposition has, within my knowledge increased the number of readers of the Bible, and of subscribers to the Bible societies.

The journals of the Irish readers, which accompany this, will also give additional evidence, that the scriptures are not read in vain, even among the most ignorant and superstitious of their neighbours.

Yours sincerely,
J. WILSON.

To the Secretaries.

*Uskane, near Clogh Jordan
Nov. 22, 1824.*

MY DEAR SIRS,

You have, probably, heard that Mr. Hassall has removed from Clogh Jordan to Haverfordwest, where he is expected to continue, therefore I was invited to meet his late charge, to advise them in obtaining another minister. I preached at C. J. yesterday morning, and met almost the whole church after worship: but it is in such a state of disorder, through neglect of discipline, and the funds for the support of the ministry are so deranged, if not entirely dissipated, that nothing definitive could be determined. I have recommended their application to Mr. Hutchinson at Abbelex, to preach to them once a month, if possible, as he is the nearest minister; to which, I trust, the Committee will have no objection. It is an important station if a suitable minister can be procured, and he might preach at Burros O'Kain, four miles distant, where I had a good congregation yesterday evening; and at Nenagh, eight miles distant, where I also preached last week in the Methodist house, and at other places.

The school at Nenagh is doing as well as could be expected, or indeed better, considering that it is composed entirely of Roman Catholic children, and is greatly opposed. 108 were present last Wednesday, and 20 of them repeated the two first chapters of the Epistle to the Ephesians, in a satisfactory manner.

Since I last wrote I have visited Cork, Malloys, and Yaxhal, and had the pleasure to preach a baptizing sermon for Mr. Briscoe, to a good congregation. Mr. B. is going on very well, and, I trust, a church to the Redeemer's honour will be raised under his ministry. His friends are anxious to do what they can to support the cause, and one of them (Mr. Jones) has exceeded what could have been at all expected; but his heart appears to be greatly set upon having a church of our denomination established there upon gospel principles, and Mr. B. is also anxious to itinerate as much as possible in the neighbourhood, in which I trust he will be encouraged.

I left Mr. Clarke at Clonmel, to supply for me yesterday week, when I was at Thurles; and I expect my son preached yesterday, and must next Sabbath also, as I shall not be able to reach home until that is past. It is a peculiar pleasure to me that he is so acceptable to the congregation, that they now come out as freely in my absence as when I am at home; but the week-evening services are obliged to be discontinued, as he cannot leave his business on such days. I hope he will go to Bristol Academy by and by; but his apprenticeship is not quite expired, and his constitution is so weakly, that I should be afraid for him to devote himself to close study at present; besides which, his labours in my frequent absence will, I hope, be useful to himself as well as to the congregation.

I am glad to be informed, that I am likely to be permitted soon to make the collection in London for our new house. Many have already heard the gospel in it who never attended the former place; and I hope the late public meeting has done good, and will do more in bringing out the people. It is universally approved as a neat erection, and has cost more than £200, which has been paid; and we have contracted for £100 more to complete the concern, when the society will have a good house, and apartments for the minister, who will be required to pay the ground-rent, so that the society will have it entirely free of all charge. I hope arrangements will be speedily made to allow me to collect, for some of the borrowed money is greatly wanted to be repaid, and the contractor cannot go on for want of money. I have obtained more

than £100 subscriptions, and am very anxious to be entirely delivered from the claims of workmen, and from the stones and mortar.

I expect to preach at Roscrea to-morrow, at Templomore the following evening, at the Hills on Friday, and Thurles next Lord's-day. 1 Thess. v. 25.

I am yours devotedly in best bonds,
S. DAVIS.

To the Rev. Mr. Wilson.

Collooney, Nov. 19, 1824.

REV. SIR,

I have again to inform you, that in despite of the opposition of the priests, I am frequently invited and received into villages and houses, with an interest which I have not words to describe; and it is delightful to mark the effects, which, in many well authenticated cases, are produced by reading the Irish scriptures, and spreading the knowledge of the Saviour, in the way commanded by himself, and employed by his apostles with success. In the conversion of James Quin, (brother to the school-mistress of Manorhamilton,) the dispensation of divine grace has been prominent, particularly, when the visitation is viewed in connexion with his former character. When first I advised him to read and study the holy scriptures, I found him destitute of one correct idea on the subject of religion, and under an influence of enmity against divine truth; but when I visited his place again, and addressed him, I was surprised in perceiving that he was the subject of a marvellous change: his quickness of perception, of the import and sense of the scriptures, occasionally referred to in our conversation, and the deep sense he expressed of the riches of that grace to which he was indebted, for the happy deliverance he had experienced. Upon the whole, I had reason to conclude, that he had been with the Saviour, heard his voice, and that all things had become new. The day following, he accompanied me to Mrs. Golden's school, and told me that the priest sent for him, to know the cause of his leaving the church of his ancestors, or what fault could he find against so ancient an establishment. "I can," said Quin, "but I do not wish to repeat them, lest you should be offended." "I promise you I will not," said the priest. "In that case," said Quin, "I must candidly confess, that I have been reading the Bible, and could not find that ancient religion you mention contained therein; and, moreover, I have been in the habit of confessing to you, and endeavouring to perform the penance you enjoined, which

I found, an excitement to persevere in wickedness, considering that when I paid or cleared up the old reckoning, I might begin a new one, and have recourse to the same mode of cleansing from sin at any future period. And again," said he, "if the ointment heals the soul for ever, as you say, and that the same soul is detained in purgatory until it is redeemed, by the propitiating sacrifice of the mass; these doctrines are contradictory, and unscriptural; and the poor man, who has no money to pay for these masses, may remain in purgatory through an endless eternity. And, at any time, I never believed the doctrine of transubstantiation." "And what do you believe?" said the priest. "I believe," said he, "the testimony that the scripture gives of the Saviour; that he is the way, the truth, and the life; and that none cometh to the Father but by him." "Now, my lad," said the priest, "I perceive that you have discovered the north-east passage to heaven." He met him frequently afterwards, and never offered a word on or concerning religion, but passed him without speaking a word.

I remain, Rev. Sir,

With very high esteem, your faithful
and very humble servant,

J. O'BRIEN.

To Rev. Mr. West.

Boyle, Nov. 20, 1824.

REV. SIR,

I did not go from home this month but I endeavoured to be as useful as I possibly could, at night, reading the Irish testament for the neighbours, and as many as came to hear the word of God. I think they find much pleasure in coming to hear the scriptures read, for they generally are talking of what passes at night when they come together themselves. A few days ago there were five or six men digging potatoes in a field, and one of them began to tell the rest of what he heard the night before, and said he, if what I heard Pat Brennan read last night be true, we are all astray, for certainly he proved out of his book, that there is no man on earth has power to forgive sins, and that there is no good in praying for the dead, and several other things that are believed by us, which he shews to be contrary to the word of God. But, in the course of the day, I was passing by the same field, and one of them called after me in order to question me concerning the same discourse again, so I took the testament and read as many passages as I thought sufficient to prove the subject; we parted with each other on good terms: the same man came every

night and stopped until bed-time, I hope it will prove useful to him. About three months ago, there came a poor man to my house from the county of Mayo, who had no means of supporting himself but by begging; however, I began to read for him, and shew that there is free redemption in Jesus Christ for believing sinners. He attends my house very often since that time, and, I hope, he has benefited by it, for I can hear that he declares the truth to others. A few days ago he went into a Protestant house, and the woman of the house asked him did Christ die for all men; he answered, that he did not die for those that would die in unbelief.

To the Same.

Boyle, Nov. 20, 1824.

REV. SIR,

I dated my last from this place, after taking a county, Lutrim, round, and staid at that time eight days in this neighbourhood, in which place, at leaving, I was greatly gratified, it being my native part, and some of my relations living there, many of whom I had never seen, which I found in the most gross ignorance of the plan of salvation: but to say the truth of them, they were going about to establish their own righteousness, which in every place I travelled, from the commencement, is the rock that they all have split on. About sixteen months ago, this was the state I found them in. I staid some time amongst them, and instructed one young man to read the Irish testament, which, sooner or later, will prove a blessing, when the present storm is over: and though it is but one month since I left this, he assured there is great agitation in every part I travelled since, even in my own part of the country, which is the best governed part of Connaught, or, perhaps, any part of the kingdom.

Where the protestants are thinly scattered; their hearts are beginning to fail them for fear, and looking for these things that are coming on the earth, these are of every denomination of protestants, not only the lower order, but some gentlemen, both of ability and fortune, are uneasy, and surely this is not strange, when we see, in every direction, boldly, and barefacedly, and contemptuously, every exertion attempted by the people of God, opposed.

After leaving this last month I went to Sligo, and was requested by a Mrs. Armstrong, who has a lodge near the sea shore, to call at her place, and that she would collect a number of Catholics to hear the Irish testament read; so she did,

and greater attention I never experienced, nor seeming more thankful. But there were some of the ladies present that did not understand Irish, and requested I would speak English. I told them they could read the Bible as well as I; that I would speak my mother tongue, which I was most capable of, and that I thought of my dear poor simple Irish neighbours, that never heard the word of life before in English or Irish. This pleased them so well, that at the conclusion they begged I would come often.

IN a letter to Mr. Ivimey, referring to his new meeting-house, Mr. Davis, of Clonmel, says, "I rejoice that I have been permitted to build such a house for God; and, if you had seen our congregations yesterday, especially in the evening, I think you would have rejoiced with us. It was nearly filled, while I preached from our dear Lord's gracious invitation, 'Come unto me all ye that labour, &c.' My soul was happy while encouraging them all to come to Christ, with their burdens of every description; nor could I refrain my tears while dwelling on the grace of our dear Saviour. O that he would give the people to feel the burden of sin, and bring it to himself for relief."

From Mr. M'Kuag to Mr. West.

Ballina, Nov. 20, 1824.

IT once and again occurred to me, after reading the Irish Chronicle, that some would consider me either as indolent or unwilling to communicate all possible information to you and the public, as in my letters no mention was made of the different places where I endeavoured to preach the glorious gospel of the blessed God, from one end of the year to the other, perhaps I was in error. However, my apology was, that wherever I preached, and however frequently, I was about my Father's business, and was only in my element, when I found myself perfectly concealed behind the cross of our Lord Jesus Christ, saying to the people, Behold the Lamb of God! and that it would be time enough to acquaint you when there was something done. Eskey will now be mentioned as one of the places where I often preached, where a wonderful change has lately taken place; there was (I was going to say) a resurrection at Eskey within the last few weeks, and the dead continue to rise out of their graves in that neighbourhood.

When brother Wilson introduced me to this place, we preached to thirty or forty careless or indifferent hearers; af-

ter this, instead of growing attached to me and my preaching, the congregation dwindled away to nine or ten hearers, and four or five of these were readers or school-masters under our Society. In this state Eskey remained for at least twelve months, during which it appeared to me, that no man in the parish felt inclined to read the scriptures, except those that were paid for so doing. The priest and the parson were good friends, as they still are, forgiving each other, if ever they had any cause to differ. He, in consequence of the conduct of our few friends in the parish, who made it their business to meet together to read the scriptures, commenced preaching against them in the church, which led some persons to visit their meeting to see what was going on there, and finding that all were met there to read and pray, the question went round the parish, what harm in reading the scriptures and praying to God? As Mr. S.'s sermons seemed to make bad worse, he made an open attack upon the Baptists, and for eight successive Lord's-days dwelt upon the subject of infant baptism. Meanwhile our friends appointed a week-day evening, in addition to their meeting on the Lord's-day. Those persons that lived at the distance of two or three miles from Eskey, complained that their neighbourhood were neglected: since then three other prayer-meetings have been appointed in three different directions from the town, each about two miles from it. The people of Eskey go to help their neighbours to establish the prayer-meetings around them; and, in return, the people of these little meetings, all of them, come into Eskey to join the large meeting every Lord's day. R—. J—, Esq. of J—, has been pleased to make us a present of a house in Eskey to meet in. It will give you some pleasure to hear, that in all my discourses in this parish, I never once took notice of his railing; nay, I felt myself above it, when Christ and his cross was all my theme, which will always be the case till I see Christ and his glory.

Received by Mr. Ivimey.

Penny Society, Bond-street, Birmingham, by Mr. Woodhill.	£10	10	8
Mr. Crowther	1	0	0
From Yarmouth, by Rev. E. Guymour	7	0	0
Eros, Heddenham	2	0	0
Opie Smith, Esq. Bath	2	2	0
Riddings, Derbyshire, for the Irish Schools, from the Sunday Scholars, by the Hands of Rev. J. Jarman, Nottingham.	0	10	9

Missionary Herald.

BAPTIST MISSION.

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

Home Proceedings.

OXFORDSHIRE.

ON Thursday, October 7th, the Annual Meeting of the Auxiliary Missionary Society for Oxfordshire, and places adjacent, was held at Chipping Norton. Rev. S. Sutton (late Missionary,) preached in the morning, from Psalm lxxiv. 20; *"Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty."* Rev. T. Morgan, of Birmingham, preached in the evening, from Isa. ix. 4; *"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian."* The devotional services were conducted by the brethren Page of Worcester; Price, of Alcester; Wright, of Blockley; Jayne, of Campden, and Coles, of Bourton. The Meeting for public business was held in the afternoon, at which Mr. S. Huckvale, Junior, presided, and was rendered deeply interesting by the statement given by our friend and brother Mr. Sutton; and it is hoped the affecting details were not in vain. But, as stated in the Report, how little has yet been done! A few grains of dust removed from the mountain of guilt; a few drops

of water taken from the ocean of depravity; a few souls saved out of a world that lieth in wickedness! By millions upon millions Satan reckons his subjects, and holds them fast bound in the chains of ignorance, superstition, and sin; his iron sceptre reaches from continent to continent, from island to island, from sea to sea; his lawless empire comprises the chief part of the population of the world. Under these circumstances, and amidst these facts, duty calls upon us to arise for the help of the cause; neutrality would be criminal, excuses must not be pleaded, no delay must be permitted, no despondency indulged; rather let us buckle on the whole armour of truth, and go forth to the help of the Lord against the mighty!

W. G.

Yorkshire West Riding Assistant Baptist Missionary Society.

ON the 23rd and 24th of November, the second Anniversary of this Auxiliary was celebrated in Leeds. In the evening of the 23rd, and the afternoon of the 24th, the Rev. S. Sutton, lately returned from Moorshedabad, preached, on the latter occasion, in the Rev. R. W. Hamilton's

chapel, (Independent) kindly lent for the purpose. On the morning of the 24th, the Rev. Dr. Steadman, of Bradford, preached; and in the evening, the Public Meeting was held. Owing to the lateness of the season, and the unusual humidity of the atmosphere, the previous services were but thinly attended. The last, however, was numerously frequented, and from the lateness to which it was protracted, without any appearance of impatience, weariness, or inattention, in the auditory, was confessedly interesting. The different resolutions were moved and seconded by the Rev. B. Godwin, of Bradford, and B. Goodman, Esq. of Leeds; Rev. Dr. Steadman, of Bradford, and Rev. J. Foster, of Farsley; Rev. R. W. Hamilton, (Independent) of Leeds, and Rev. W. Scarlett, of Gildersome; Rev. T. Scales (Independent), of Leeds, and Rev. W. Bottomley, of Bingley; Rev. S. Sutton, and Rev. M. Saunders, of Haworth; Rev. W. Trickett, of Bramley, Mr. G. Wilson, of Leeds, and Rev. James Acworth, M. A. Ditto. As it is intended to hold the next Anniversary earlier than this, which a variety of circumstances, particularly the decease of the Rev. Thomas Langdon, late co-pastor of the Baptist Church, Leeds, unavoidably postponed beyond the regular period, it is expected that the attendance will be much better.

Income of the Society, during the past year, including a legacy by Mr. D. Sutcliffe, late of Hebden Bridge, £790 11s. 8d. J. A.

DEATH OF MR. GODDEN.

MR. Godden, who returned from his station at Spanish Town, in Jamaica, on account of ill health, about a twelve-month ago, and who has been gradually declining ever since, expired at Lawrence Hill, near Bristol, on Tuesday, November 23. We have received no particulars as to his last hours, but understand that throughout his affliction, his mind appears to have been calm and happy, neither expecting life, nor dreading death. Mrs. Godden, it will be recollected, died in Jamaica; one orphan is left behind, a little boy about five years of age.

Departure of Mr. Wm. Knibb.

EARLY in November, sailed, by the Ocean, Captain Whittle, Mr. and Mrs. Wm. Knibb, for Kingston, in Jamaica.

Mr. K. is gone to occupy the post in the free-school belonging to Mr. Coultart's congregation, which had become vacant by the lamented decease of his brother, Mr. Thomas Knibb. They had not cleared the Channel, when the late destructive gales came on, and narrowly escaped going ashore on the rocks near Beachy Head; but when every effort to escape seemed unavailing, the wind suddenly veered round, and wafted them from the scene of danger. This seasonable deliverance seems to have made a suitable impression on their minds, and calls on the friends of the Society to offer thanksgivings to God on their behalf.

WE are happy to state, that intelligence has this morning (December 13,) reached us, that the Factor, in which Mr. and Mrs. Eustace Carey left Calcutta, on the 25th of July, reached Philadelphia in safety on the 9th ultimo.

Foreign Intelligence.

CALCUTTA.

WE briefly mentioned in our last, the arrival of Mr. and Mrs. Leslie at this station. The following letter from Mr. L. to a friend in Bristol, communicates some particulars which, we doubt not, will be found interesting.

Calcutta, June 7, 1824.

MY DEAR SIR,

The last time I wrote you, we were in Table Bay, in front of Cape Town, from which we sailed for Madras on the 16th of February, 1824, and arrived there on the 17th of April. We had often been informed, before we arrived at the Cape, that the sea off that place was the most stormy in the world, and so we found it. About a week after we set sail, the gales commenced, and we had two of three days and three nights' continuance each. Although all the horrors we endured on our first leaving England were renewed, yet being at open sea, we were not in so much danger; and, by the goodness of God, we were safely carried through. At Madras we were received into the house of Mr. Crisp, a relative of your dear Mr. Crisp, and one of the London Missionaries, by whom, and his excellent wife, we were entertained with the greatest hospitality. We had now arrived in India, and to us it had a

woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian Knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism,—and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

From Madras we sailed on the 30th of April, and reached Calcutta on the 12th of May: thus completing a voyage of six months and thirteen days. Nothing occurred of any consequence during this part of our voyage; the winds were in general favourable, and the weather good. At Madras, we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of the truth by the venerable Swartz. He is a most interesting man—full of piety and soul—about fifty-two years of age—has preached the gospel twenty-three—and has been thirty-three years a Christian. It is delightful to hear him talk of Swartz. We were prepared, before we reached Calcutta, (by a letter that met us at the mouth of the river, from Miss Pearce to Mrs. Leslie,) to be the witnesses of some heart-rending scenes among the Missionaries at that place. Eustace Carey, who had very lately been deprived

of a son and daughter, exhibited to our eyes a spectacle of the most distressing nature; deprived of health himself, he appeared like a walking ghost—so ill that his medical attendant told him, that he must leave the country; which he intends doing by way of America, this month. Mr. Yates and Mr. Pearce, particularly the former, with constitutions much broken. Mr. Sutton, in ruined health, had gone from his station to England. Mr. Rowe, of Digah, had died; and what added to the gloominess of the scene, we had to be the witnesses, about a week after our arrival, of the interment of one of the sons of Mr. Yates. Dreary prospect! Truly we have come into the land of disease and death. The Chief Justice, Sir Christopher Puller, who arrived from England about three weeks before us, is since dead. And the lady of a Lieut. Elderton, who came out to Madras in the same ship with us, has also been carried to her long home.

As it regards the state of the Mission in Calcutta, I feel incompetent to write. Things appear to go on steadily, though slowly. The heat at this time is so intense (for this is the hot season,) and the health of the Missionaries is so bad, that they can do little out of doors. The native preachers, however, are very laborious. I have been several times with them, and have perceived that they are heard with considerable attention.

At Serampore, where we all were last week, much good appears to be done. Dr. Carey, who has been very ill, is quite recovered, and bids fair to live many years;—and as for Dr. Marshman, he has never known what ill health is, during the whole period of his residence in India. They are both active to a degree which you would think impossible in such a country. Dr. Carey is a very equable and cheerful old man, in countenance very like the engraving of him with his pundit, though not so robust as he appears to be there. Next to his translations, Botany is his grand study. He has collected every plant and tree in his garden, that will possibly grow in India,—and is so scientific withal, that he calls every thing by its classical name. If, therefore, I should at any time blunder out the word *Geranium*, he would say *Pelargonium*, and perhaps accuse me of ignorance, or blame me for vulgarity. We had the pleasure of hearing him preach from Rom. vii. 13, when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into every thing he does; classification is his grand hobby, and wherever any thing can

be classified, there you find Dr. Carey; not only does he classify and arrange the roots of plants and words; but visit his dwelling, and you find he has fitted up and classified shelves full of minerals, stones, shells, &c. and cages full of birds. He is of very easy access, and great familiarity. His attachments are strong, and extend not merely to persons, but places. About a year ago, so much of the house in which he had lived, ever since he had been at Serampore, fell down, that he had to leave it,—at which he wept bitterly. One morning, at breakfast, he was relating to us an anecdote of the generosity of the late excellent John Thornton, at the remembrance of whom the big tear filled his eye. Though it is an affecting sight to see the venerable man weep; yet it is a sight which greatly interests you,—as there is a manliness in his tears—something far removed from the crying of a child.

Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family: and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up. Our good friend Mack is as good as ever, and is well and active. The schools at Serampore, (Miss Ward told me,) owe much of their prosperity to him. At present he is tenfold more of the Missionary, than the professor. Indeed, he attends very little at the College, but is chiefly employed in superintending the concerns of the Mission.

Calcutta is a very grand place; when you enter it, you have quite the idea of a city of palaces. However, it is far from being pleasant; from the number of houses, and people, and roads, the dust and heat are almost insupportable. We have been much alarmed for some time past, lest the Burmese should come and take the city. But our fears have now almost subsided, as the news of last week were, that our army had taken Rangoon, which, there is little doubt, will stop the Burmese, who had come so nearly to Calcutta as Ramoo, which is a little way from Chittagong. Nothing has been heard in this place from Mr. and Mrs. Judson, and Dr. Price, who are at Ava; but when our army took Rangoon, they found Messrs. Wade and Hough, American Missionaries, fast bound in chains.

taken from a letter from Mrs. Leslie to her parents.

“WE have been at Serampore rather more than a week, and have received much kindness from every member of the Mission family here. We have been staying at Dr. Marshman's, but Dr. and Mrs. Carey, and Mr. and Mrs. Mack, and Mrs. Ward and her daughters, live so near, that we can be with any of them in two or three minutes. Dr. Marshman has never yet had a day's serious illness, and, as well as Mrs. Marshman, is active to a degree seldom equalled even in England. They are both up generally an hour before the sun, and with the exception of about half an hour in the middle of the day, are laboriously occupied till ten at night. They have both of them large schools under their care, the proceeds of which are devoted to the support of the stations connected with Serampore. Dr. Carey is a vigorous old man, very much like the portraits in England, only that he looks rather older. He had a fall several months ago, which occasioned him a very serious illness, and has left him lame; but still every step he takes, and every sentence he utters, denote such vigour and activity, as are truly surprising in a man that has been so many years in India. Europeans resident here are generally listless to a degree of which you can form no idea. The first Sabbath we spent in Serampore, Mr. Leslie preached in the morning, and Dr. Carey in the evening. The good Dr. was exceedingly animated and methodical; it was the best sermon I have heard since I left England. Yesterday morning Mr. Leslie went with Mr. Mack to Calcutta, to preach. In the morning Dr. Marshman preached here, and in the evening Dr. Carey administered the Lord's supper, to Bengalees and English together. He began with an address in English, and then in Bengalee. About twenty-five natives sat down with us, but they have, I understand, nearly sixty members here—an equal number of men and women. Last night the women sat on the ground, and the men on benches with the English. There are also several native girls' schools here, which appear to be flourishing under the superintendence of Miss Marshman and Miss Ward. I went to see one of them this morning, and was much delighted with hearing the children read and spell. Some of them are really clever, and learn very fast. They, and their parents too, seem to imagine that they are bestowing a favour by coming to learn to read. Miss Marshman asked them, if they should like to learn

The following particulars are

to work, and they nearly all said, that if she taught them to work, they would not come to read. One of the girls I saw this morning, about eleven years old, had been married *some time*. Most of the schools are taught by men, as it is very seldom a woman can be found who can tell a letter, and besides, they are so degraded, that the children will not pay any attention to them. We have repeatedly seen them hard at work in building houses, while their husbands are sitting in their miserable straw huts, eating rice, or smoking. The houses, or rather huts, in which the natives live, are built of straw, and just high enough to stand upright in. They consist merely of one room; the floor of earth, and generally not a single article of furniture in them. Indeed they have no use for furniture, as they always sit by day, and sleep by night on the ground, and the very richest of them eat their rice and curry with their hands. Apathy, as you have constantly heard, is their prevailing characteristic, and it is indeed exhibited in every thing around us. As soon as they have finished any thing they have in hand, they lie down to sleep, and if not called up, would lie all day, except at the time of eating rice. Alas! how hopeless does it seem to attempt to alarm such people with the terrors of the law, or allure them with the invitations of the gospel. However, our sufficiency is not of ourselves; our trust is in him, who has the hearts of all men in his hands, who has been pleased already to bless the preaching of the gospel among them, and will go on to bless not only the preaching of the gospel, but other attempts, however feeble they may be, to turn them from dumb idols to serve the living and true God."

SUMATRA.

NEARLY a twelvemonth has elapsed since any direct intelligence arrived from Mr. Burton. This naturally excited some uneasiness; but the following letter from Mr. N. M. Ward to the Secretary, dated in June last, conveys satisfactory information nearly up to that date.

Padang, June 3, 1824.

MY DEAR SIR,
By favour of an American Captain, who proposes to touch at Cowes on his way to Holland, I have the pleasure to inform you, that I am now on my return from a

pleasant and highly satisfactory trip to Padang and the Batta country. My original intention was to penetrate into the interior of Padang, to ascertain the extent of the population, the state of society, and the nature of the language, recent information, and the favourable change in Mr. Evans's situation in regard to the government, having led us to consider it of importance, as the object of a separate Mission at some future period. I found Mrs. Burton at Padang for the benefit of her health, perfectly restored, and ready to return to Tappanuly, and Mr. Evans's engagements being too pressing to admit of his absence, and a favourable opportunity occurring for that place, I left Padang in company with Mrs. Burton, after a visit of ten days. We reached Tappanuly in less than a week, and four days afterwards, Mr. Burton and myself commenced an excursion into the Batta country, which proved pleasing and satisfactory beyond our expectations. The population is far greater than was supposed, and the character of the people altogether different. We were entertained, all the time of our visit, with every mark of hospitality and respect; and on explaining the object of Mr. Burton's Mission, an assembly of the chiefs expressed themselves unanimously willing to promote his views, and invited him cordially to go and settle amongst them. We were the first *white men* who had appeared in the country, and the novelty produced amongst them marks of the utmost astonishment. Three or four thousand people graced our first reception, with conduct which strongly reminded us of what is related of the first appearance of Europeans in America; and on a subsequent occasion, not less than 6,000 assembled to see us. We explained at leisure to them the chief doctrines of Christianity, and they discovered a considerable degree of interest, particularly in the resurrection and final judgment, which drew forth many expressions of surprise. But as we are preparing a Report on the subject for government, a copy of which will be forwarded, I need say the less for the present. Another object at Tappanuly was, to bring the language into the press, the necessary measures for which have been taken. Schools also were not forgotten, and Mr. Burton will immediately apply himself to forming one for the Battas, and another for the Malays. It was my design to call and establish a school at Natal, but Mr. Prince informed me at Padang, that hostilities with the Padrees would render it impracticable for the present. Two men had been prepared for this service in the school at Marl-

borough, one of whom will be retained at Natal, and the other placed at Mr. Burton's disposal at Tappanuly. Mr. Evans is erecting a school room for the reception of two hundred Malay children, and has under his direction, the education of the lower classes of the halfcasts, which are rather numerous. I expect to embark for Bencoolen in the course of a week, and will endeavour to prepare information for you as early afterwards as possible.

American Baptist Mission.

BURMAN EMPIRE.

THE war between our Indian Government and the Emperor of Burmah has exposed our American Missionary brethren in that country to great hazard. From Mr. and Mrs. Judson no intelligence, that we are aware of, has reached this country since the commencement of hostilities. The public despatches have referred to the danger in which Messrs. Wade and Hough, the Missionaries at Rangoon, were placed when the British fleet took possession of that town. The following letter from Mrs. Hough to her daughter at school in Calcutta, written at the very time, will be perused with much interest and sympathy.

Rangoon, May 14, 1824.

My beloved Child,

The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would be an orphan. Monday, 10, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon; but we could not believe it: not that we thought it impossible, but we had been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansago's (a Spanish gentleman) garden, and before they had finished their dinner, they were conveyed to the king's Godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with about twelve men, escort-

ed them to the Godown, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung-shwa-ba (one of the converts) kept by us and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two; but they were not permitted to write. I wrote to Mr. Sarkies, (an American gentleman,) begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung-shwa-ba thought we should either be seized, or not permitted to enter the Godown. About ten o'clock, P.M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and ran. The English prisoners had each an executioner over him, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they curled down in one corner of the room, expecting the whole roof to fall upon them; and the third fire made them force the door and run. They, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons. (Mr. Wade's shirt was taken from him.) Not even their hats were left. Their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them, from the window of a little hut to which we had fled, expecting every moment to be found and treated in the same way. George ran out and called after your papa, who sent him back. The prisoners were taken about half way to the great pagoda, when they released your papa, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the commodore, on board H.M.S.

Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. Your papa went back with his message, but could not find the Yay-woon; or the English prisoners. He returned, and in the evening I saw him for the first time after he left the house Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death, and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. T. Mrs. S. and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on Burman cloaths, and mingled with the rest. When the English landed

we went out, and put ourselves under their protection. They treated us with pity and affection, and took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing as we left it. A few things were stolen from the cook-house, our horses were gone, and our cows we expect to lose, as they have not yet returned to our house. I have given you some idea of what we suffered. We expected to find our house plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived. This is written in the greatest hurry, and goes by the Liffey to Madras. Love to all Mr. Lawson's family. Ever, ever your affectionate mother,

P. HOUGH.

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1824, not including Individual Subscriptions.

FOR THE MISSION. £ s. d.

Legacy of Mrs. Cuninghame, late of Kilmarnock, by							
John Deans, Esq.....				50	0	0	
Duty and Expenses..				6	4	1	
					43	15	11
*Maze Pond, Auxiliary Society, by Mr. W. Beddome.....				35	2	0	
*Ilford, Missionary Association, by Rev. James Smith.....				15	0	0	
Oxfordshire Auxiliary Society, by Mr. S. Huckvale, Treasurer:							
Abingdon	69	14	0	Cirencester	15	13	9
Alcester	6	5	0	Coate and Bampton ..	17	0	0
Haselor	1	10	0	Ensham	4	5	3
Astwood	6	0	0	Fairford	3	17	3
Banbury	2	11	6	Faringdon	2	4	7
Blockley	15	8	8	Hook Norton	8	8	1
Bloxham	1	5	0	Lechlade	1	11	7 $\frac{1}{2}$
Bourton	18	4	0 $\frac{1}{2}$	Middleton Cheney ..	10	1	7 $\frac{3}{4}$
Burford	5	9	3 $\frac{1}{4}$	Naunton	3	8	7 $\frac{1}{2}$
Campden	2	14	3	Oxford	35	3	6
Chipping Norton ...	42	3	6				
Breachin, Society for Missions, Tracts, & Schools, by Rev. D. Blackadder				272	19	7	
Essex Auxiliary, Langham, Subscriptions, &c.				9	0	0	
Newbury, Collection and Subscriptions, by Rev. Thomas Welsh...				18	1	4	
Lewes, Auxiliary Society, one Moiety, by Rev. J. Denham...				44	9	4	
Cheltenham, Subscriptions, by Rev. Jenkin Thomas				8	10	0	
Half of Collection, from the Associated Ministers of the Isle of Ely, met at Streatham, Oct. 6				28	18	4	
Henley on Thames, Society in Aid of Missions, by Mr. Fletcher...				2	1	0	
Road (Northampton), Penny Society, by Mrs. Longstaff				5	5	0	
Batramsley, Collection and Subscription, by Rev. W. Mursell				5	13	1	
Phipps Bridge, Mitcham, collected by Mrs. Pratt				9	2	0	
Suffolk, collected by Messrs. Upton and Dyer:				2		0	
Bergholt	1	0	0	Otley	8	5	10
Bury	9	9	0	Stowmarket	11	6	0
Grundisburgh.....	3	0	0	Sudbury	6	12	0
Hadley	1	11	6	Walton	6	0	0
Ipswich	52	19	2	West Row	3	15	0
Manningtree	1	10	0	Woodbridge	5	7	9
NeedhamMarket(Tr.)	3	0	0				
				113	16	3	

* These sums should have been acknowledged in the October Herald, but were overlooked, having been paid at the Banking House.

Yorkshire, West Riding Auxiliary, by M. Thackrey, Esq. Treasurer:

Barnoldswick	4	8	0	Hebden Bridge	9	12	1
Bedale	4	0	0	Long Preston & Hellifield	7	12	6
Blackley	5	0	0	Ditto & Tossett	6	8	6
Bradford	21	10	4	Leeds	47	0	11
Bramley	6	16	6	Otley	5	12	0
Daisy Hill	1	9	0	Richmond	1	0	10
Gildersome	4	4	0	Salendine Nook	21	1	0
Horsforth	2	0	0	Tingley House	1	1	0

148 16 5
64 2 0

Edinburgh, Sundries, by Rev. W. Innes

Western District, Auxiliary Society, by Rev. R. Horsey:

Bridgewater	5	2	3½	Putnam	1	0	0
Chard	5	6	0	Prescot	6	0	0
Hatch	4	8	0	Stogumber	2	10	0
Honiton	2	0	0	St. Hill	0	16	0
Isle Abbots	2	5	6½	Upottery	1	3	3
Loughwood	1	0	0	Yeovil	4	7	4
Martock	0	10	6				

56 8 11
10 10 0

Elizabeth Fry, Tunbridge Wells

Collected by the Rev. J. Saffery:

Dorsetshire—Beaminster

Blandford and its Vicinity	1	13	8
Bridport	19	18	7
Cerne Abbas and Vicinity	7	1	3½
Dorchester, &c.	13	2	9
Swanage, &c.	16	9	0
Sydling	7	5	0
Wareham	3	0	0
Weymouth, &c.	6	7	0
	22	2	9

Hampshire—Broughton

Fordingbridge and Ringwood	15	2	8
Romsey	2	10	6
	10	0	6

Wiltshire—Chippenham

Chittern	2	0	0
Crockerton	1	10	4
Devizes	4	1	3¼
Downton	37	19	0
Melksham	8	8	0
Salisbury and Vicinity	5	11	8
Shrewton	89	2	0½
Warminster and Vicinity	4	2	9
Westbury	3	1	5½
	3	1	0

282 11 3

Birmingham Auxiliary.—Bridgenorth, by Rev. J. Morgan

Arley Hall, by Mr. Mowbray .. 5 0 0

23 5

TRANSLATIONS.

Edinburgh, Sundries, by Rev. W. Innes

Elizabeth Fry, Tunbridge Wells

131 13 6
10 10 0

FEMALE EDUCATION.

Cheltenham, for a Female School in India, by Rev. J. Thomas

Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes

Elizabeth Fry, Tunbridge Wells

15 0 0
5 0 0
5 0 0

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. J. H. Hopkins, Linton, for Twelve Copies Vincent's Spirit of Prayer; and to a Friend at Chipping Norton, by Mr. Gray, for Magazines, &c. for the Mission.

ERRATUM.—In the Contributions from the Hull and East Riding Auxiliary, inserted last Month, after Hull, for £83 11 2, read £90 13 8, making the whole sum £154.

EXTRACTS

From *NUMBERS V. and VI.*

OF THE

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

THE following communication from the Rev. O. Clarke of Taunton, containing observations on the best mode of establishing, and rendering effective, Auxiliary Societies and Associations in aid of this Institution, is recommended to the attention of the friends of religion in other parts of the kingdom; and, at the same time, cannot fail of conveying interest to our readers in general, as detailing some account of the means which are employed for the spread of the Gospel in

SOMERSETSHIRE.

To the Secretaries of the Baptist Home Missionary Society.

Dear Brethren,

It is with diffidence that I comply with your request in furnishing you with the following observations: having no other object, however, than to bring the important subject of Home Missions more urgently before the attention of our churches, I shall be happy if other and abler pens may be engaged to carry the object into more complete effect.

An Auxiliary Home Missionary Society is designed to superintend the operations of the Parent Society within its own limits, as well as by raising pecuniary contributions, to aid its funds. In entering, however, into the detail of its character and operations, that I may not be charged with indulging in mere theory or speculation, will you allow me to lay before you, a brief description of the plan and labours of the "Auxiliary Baptist Home Missionary Society for part of the Western District;" and which, so far as its operations have extended, has been found to work with admirable effect.

The district occupied by this Society is very extensive, as it includes Bridgewater in Somersetshire, Barnstaple in the north of Devon, Shaldon in the south of Devon, Lyme Regis in Dorset, and Yeovil in Somerset. The Society is composed of such persons as contribute to its funds, or are engaged in aiding its designs; and is under the direction of a Treasurer, two Secretaries, and a Committee of twenty-seven members: nine of whom are Pastors. One-fourth of this Committee to be changed annually. The Committee is taken from various points of the district, and is generally composed of the Pastor

of a church and two of his most intelligent and active friends; and it assembles three or four times in each year, at such times and places as it may determine upon prior to its adjournments: in general we take advantage of any public meeting in the district, when the Ministers and other friends are likely to be together, to hold our general committee meetings. From this general Committee a Sub-Committee is annually chosen, consisting of seven members, including the Treasurer and Secretaries, which meets regularly once a month, and transacts the business of the Society during the intervals which elapse between the meetings of the General Committee. The Committee thus organized, is employed in the examination of such applications to your Society for assistance, as may be made from any part of the district; and I cannot but think we have already seen the advantages of the resolution of the Parent Committee, to attend to no application but what is recommended by the Auxiliary Committee. It is also employed in the investigation of the spiritual necessities of the district, and in suggesting to the Parent Committee, the most useful and important scenes of labour: while another part of its duty is, to afford support, encouragement, and counsel, to the Missionaries employed in connexion with the Auxiliary; and to do this the more effectually, those members of the Committee who reside the nearest to the stations occupied, are formed into distinct Sub-Committees, having in charge the interests of such stations, and corresponding every month with the central Sub-Committee. We have also a regulation which directs that all the Missionaries and Ministers who receive aid through the medium of this Auxiliary, shall furnish a monthly Report of their labours, to the central Sub-Committee, which Reports, after they have been examined and verified, we forward to the Parent Committee.

By these arrangements we hope to maintain a system of co-operation and superintendence throughout the whole district. Our Committee is not so numerous as it might be made, from the extent and the resources of the district; but this arises from its having been thought that one of a limited number would be more effec-

tive, and occasion less expense: while, as one-fourth of its members are to retire annually, an opportunity is afforded for all the Pastors and other friends to the Home Missionary cause being engaged in regular succession upon it.

In order to aid the funds of your Society, we collect such Annual, Quarterly, Monthly, or Weekly Subscriptions or Donations as the friends of the cause in the district can contribute; and to do this in the most regular, extensive, and effective manner, we have endeavoured to promote the formation and support of Congregational Associations in connexion with the different churches throughout the district. These Associations include Subscribers of one penny per week and upwards, and are conducted by a President, usually the Pastor, a Treasurer, two Secretaries, a Gentleman and a Lady, with a Committee composed of such male and female friends who are willing to engage as Collectors. These Committees are furnished with missionary intelligence, and assemble once a month, to pay the amount of their collections into the hands of the Treasurer. In each of these Associations there is to be an Annual General Meeting, which will be attended by the neighbouring Ministers, together with a deputation from the Auxiliary; when a Report of its progress will be laid before its friends, and the Officers elected for the ensuing year. And as there will be an Annual General Meeting of the Auxiliary, it is proposed that the substance of the different Reports of the Associations shall be printed with its Report, together with a list of their Officers and Subscribers, especially the names of the different Collectors, with the amount which each has collected through the year. In consequence of the low situation of most of our churches, not allowing them to have two Associations in operation at one time, the funds of these Associations are, in general, divided between the Baptist Home and Foreign Missions, in such proportions as the contributors may direct: as, while we are devoted to the interests of the Home Mission, we cannot allow ourselves for one moment to forget the claims of the Foreign.

It affords me much pleasure to state, that this work has been so kindly taken up by our friends in different parts, that although the Auxiliary has only been established since last November, that Associations have been formed in several churches already. This is only the beginning of our way, and at present it is but a day of small things; we cannot, however, but indulge the hope, that a

steady adherence to the plan above described, will lead us forward under the Divine blessing, to cultivate in some degree, that part of the country where Providence has cast our lot, and render some little aid to the pecuniary interests of the Home and the Foreign Missions; while it is with no small pleasure I remark, that the establishment of these Associations is likely to be productive of the greatest advantage to the churches where they are formed, by inducing a more general concern for the welfare of the Redeemer's church; engaging in the best of causes the young people, those on whom the hopes of the church are now fixed; and promoting a more deep and lively spirit of genuine piety and love. I may add, that the plan we adopt of sending up the whole of what we receive into your treasury, after the deduction of our incidental expenses, and looking again to you for the payment of the charges of the whole of our Missionary operations, has afforded much satisfaction to our friends, while the employment of Ministers solely in the capacity of Missionaries, appears to us to be an arrangement fraught with many and great advantages, both as it regards the usefulness of the Missionary, and the pecuniary aid to be derived from the scene of his labours.

With respect to the latter very important object, which we propose to ourselves, we have at present nothing fully arranged, but there is an anxious desire to engage our dear brethren in the ministry, with their several churches, to unite in the establishment of monthly meetings for prayer: We conceive that it may be possible for three or four neighbouring Ministers and Churches to form a circulating prayer-meeting among themselves; and such, we hope, may be extended over the different parts of the district: but of this part of our plan I can say at present but little, our attention having been so much engaged in the detail of our other operations; but I trust this will not be with us an inferior object. I hope we shall more deeply feel that all our efforts will be in vain, unless we enjoy the blessing from above.

It would afford me much pleasure to present you with a detail of facts and reasons, illustrative of the plan we are now pursuing, but I trust sufficient has been stated to draw the attention of our respected brethren in other districts, to this simple and effective method of promoting the interests of the cause of God. We are only at present feeling our way, and it would afford us much satisfaction to be favoured with any suggestion that might be deemed an improvement

on our course; while, on the other hand, it would afford us much pleasure to give any information, or to render any assistance in our power to those who may be desirous of promoting the cause in their neighbourhood. I may suggest, that were effective Auxiliary Societies organized throughout Britain, and a spirit of humble and persevering prayer enjoyed by our Ministers and Churches, it would be impossible to estimate the benefits we might justly anticipate. I can only say in conclusion, that in any way in which I can further this great object, by correspondence or otherwise, I shall be truly happy to devote my feeble efforts.

I am, with Christian affection,
very sincerely yours,
O. CLARKE.

Taunton, July 12, 1824.

The following Letters are a Specimen of the Correspondence, of our Agents in this County, selected from many others which would be equally interesting.

From the Station at Perriton, your Missionary writes as follows.

The more I am conversant with the moral condition of the people in this county, the more I am convinced of the necessity and utility of Home Missionary exertions. I fear this, in times past, has not been sufficiently seen; for while the religious public have sent the gospel to the heathen abroad, they seemed to forget the wants and the claims of some of the heathen at home. But I have been highly delighted in reading the account of the Annual Meeting of the Baptist Home Missionary Society, held in London lately, to see the universal interest it now excites, and the concern which is felt for its prosperity.

In the station which I occupy, the gospel was much wanted, for in some places where I have been, the light of truth had scarcely ever shone; or if it had, its beams were so transient and slight, as to leave no salutary influence behind. My soul has been often grieved to behold the wickedness of men around me. "They have not the fear of God before their eyes." But blessed be God, you have sent them the bread of eternal life, and I rejoice to distribute it to all, without exception, who are willing to receive it. Some, alas! despise it, although they are perishing with hunger, but others gladly eat and live. One who had been a wicked old man, is become a hopeful character. Calling upon

him not long ago, I found him upon his knees, earnestly imploring mercy. As I enquired what led him to think about his poor soul (to use his own words), he said, 'Your preaching; I never heard any thing like it before;' and mentioned the text which most impressed his mind; and although a cripple, he always attends my preaching at Hallerford. I visited a poor afflicted woman, and conversed with her respecting her state; she told me she hoped to go to heaven, for she was (to give her own expression) 'in charity with every body,' &c. After I had faithfully pointed out to her the insufficiency of all her doings as a ground for justification before a holy God, and prayed for her, she appeared much concerned, and began earnestly to pray herself; and is anxious to see me again. I shall gladly do what I can to direct her to the Saviour; and who can tell but heaven will show her mercy.

To inform you, in these monthly communications, of all the good that is produced by missionary efforts, is not to be expected, because the good seed sometimes lies buried long in dust, and may not for many months be perceivable by us, if it is at all in the present world; but the day will declare it; and how unspeakably gratifying would it be to us in that day, to hear some of the redeemed tell us that they were brought to the knowledge of Jesus through our instrumentality as ministers or missionaries.

Since my last, I have preached at *Timberscomb* and *Sucksborough*, and intend adding those villages to my former number. My prospects at both are pleasing; but as our prospects in villages so frequently vary, according to the influence of circumstances, my expectations must not be too sanguine. I have now ten villages under my care, and with regard to all, things are much the same as when I last wrote, except at *Pomlock* the attendance is not so good as it was at first.

Before I close, allow me to express my gratitude to the Gentlemen of the Committee for their past kindness, and to our very worthy Secretaries for theirs, and for their unremitted exertions in the noble cause; and they may rest assured that nothing shall be wanting which is in my power, to do (which is indeed little) to promote the objects of this Society.

That the blessing of God may be with us all, and that his kingdom may come all over the world, is the fervent prayer of,

Dear Sir,
Your obedient servant,

W. ELLIOTT.

Sept. 1, 1824.

From Mr. Gill to Mr. Clarke, the Secretary of the District.

Dear Sir,

In compliance with a resolution recently passed, that each minister receiving aid from the Home Missionary Society, should send the Auxiliary Society a monthly report of his labours, I shall attempt to lay before you a brief account of the principal occurrences which have taken place in the situation where Providence has called me to labour, since I last wrote to you. I believe I then informed you that I regularly preached at Chilton, Stoford, Combwitch, and Spaxton, which places I continue still to supply.

At CHILTON the prospects are rather discouraging, so few attend the preaching of the word; the attendance has increased but very little since we commenced preaching there; we have not more than from fifteen to twenty attend at most.

At STOFORD, the prospects are truly auspicious; the house in which I preach is crowded with very attentive hearers, who seem to receive the word with gladness, and many of those who first opposed preaching there, are now regular attendants. One woman, who was invited at the commencement to attend, vowed, with an horrid imprecation, that she would never enter the door; she has, however, been induced to alter her determination, and now regularly attends. I sincerely hope and pray that she may be truly converted to God, through the preaching of the gospel in this place. I preach here and at Chilton alternately every Sabbath morning, but as the prospects in this place so far exceed those at Chilton, most of the friends think it would be advisable to give up Chilton, and preach here every Sabbath. Please, sir, to give your advice when you write again. The inhabitants of Stoford are anxious to have a Sunday-school formed there; and I doubt not but I should get a good congregation, were I to preach there on a week evening; but under present circumstances, I am unable to attend to either. Stoford, and its immediate neighbourhood, contains about five hundred inhabitants.

At COMBWITCH also the prospects are truly animating. The attendance has gradually increased from the commencement; insomuch that a larger house than that in which we used to preach, was necessary for the accommodation of those who were anxious to hear the blissful sound of the gospel; we have, therefore, in union with our Independent friends, who have a large Sunday School there, obtained a place

built for the purposes of a school-room and chapel, which will contain about 300 people. The rent is about £5 per annum, half of which the friends of Christ and his gospel in that place have agreed to raise, and the remaining half will be paid by the managers of the Sunday School. At Combwitch I have established a Sunday-morning meeting at seven o'clock, for the purpose of communicating divine instruction to children and young people; the attendance is better than I expected. I have endeavoured, as well as I am able, with many other important things, to impress the youthful mind with the importance and utility of missionary exertions; and many of the dear little children have come forward with their little contributions to the help of the Lord against the mighty. A little boy, about eight years of age, went one morning to the person chosen to receive these little contributions, and said, Here, Ma'm, is a penny for the Missionary Society, and I'll never more throw away my money at fairs and clubs, &c. but I'll give it all to that good Institution which Mr. G. told us about yesterday; and I believe he has stood firm to his word, amidst many temptations. O that those who possess ability to give pounds instead of pence, would cultivate a similar disposition to this little boy! I would add, that two persons from Combwitch, a few Sabbaths ago, joined the church at Bridgewater, and many more appear to have a desire to be numbered amongst the children of God. May the Lord prosper his work here abundantly. I have established a Tract Loan Society here also.

Extract from the Sixth Report of the Herefordshire Auxiliary Baptist Home Missionary Society:

The Committee of this Society in presenting their Sixth Report to its friends and supporters, feel peculiar pleasure in assuring them, that the cause of the Redeemer, through his blessing on its agency, is advancing; though not with such successful rapidity as its managers desire, yet with a steady and certain progress, sufficient to afford encouragement in the review of past labours, and, at the same time, to stimulate every friend of the Institution to continued and increased efforts, for its more abundant prosperity.

Your Committee in confirmation of the above statement, solicit your attention to the following list of the several stations now occupied by your Itinerants—their

operations therein — what they have, through the divine blessing already accomplished — and the prospects of further usefulness that open to their view.

The stations of your senior Itinerant Mr. Rees Davies, and his assistant Mr. Francis, are the following :—

Withington, The Old-way, Broadmore Common, Lugwardine, Scutmill Lane, Newtown, and Westhild.

The stations of your junior Itinerant Mr. Joseph Davies, are the following :—

Ivington, Kingsland, and Eardisland.

The second Itinerant was engaged for two years, at the request of a generous individual and his friends, who subscribed £30 per annum, towards his support. The two years having expired, it seemed necessary to dismiss him. This is to be regretted, as two of the villages contain a great number of inhabitants, and the least promising of the three, has furnished one soul, turned from darkness to light. The people expecting the gospel to be taken from them, have come forward, and entered into a plan to assist in its support.

PROPOSED INSTITUTION

FOR THE

Education of Home Missionaries.

To the Secretaries of the Baptist Home Missionary Society.

DEAR BRETHREN,

The establishment of a fund for the support of Home Missionary Students, is an object which has long engaged my attention, the necessity and importance of which becomes daily more evident. That the agents of the Society ought to be men of some cultivation, none, I think, can dispute; and Home Missionaries ought to be persons of no ordinary stamp,—men of ardent piety, of laborious habits, of general information, and able, in the communication of divine knowledge, to meet the capacities and circumstances of a village audience. This latter qualification is of indispensable importance, as, without it, the preaching of the Missionary will often be nothing more than “beating the air;” and generally speaking, it can only be attained by close and intimate acquaintance with the habits and modes of thinking adopted by persons resident in the country, or possessed by persons who have passed their early lives in such localities. The system of education in our Academies is adapted to a specific object, but does not appear to be that which is most necessary for a village preacher.

What seems most eligible is, that young men possessing the requisite qualifications for the Christian ministry, in connection with the knowledge of village society, and the disposition to labour, should be placed with stated ministers, qualified to give instruction in the elementary principles of Grammar, Composition, and general knowledge, together with those sources of information usually employed in the elucidation of the sacred volume,—ministers whose hearts are deeply interested in village labour, and whose neighbourhoods contain stations which would afford such employment for the student while under his care. A young man thus situated would be able, while he pursued his studies, to be actively engaged in the great cause, while the minister with whom he is placed could superintend those labours, and afford to him that counsel and advice, as to the conduct of his exertions in the villages, in visiting their inhabitants in the seasons of sickness, or otherwise, which would not only be eminently useful at the moment, but would form the student to habits of affectionate attention, and prudent care in the exercise of his future ministry,—qualities especially requisite in the Home Missionary. Such an arrangement would not only be the means of educating suitable persons appropriately for their work, but of assisting the exertions of many pastors; who would hereby be enabled to extend their valuable labours to places which at present they can only contemplate with pain and grief, and thus of forwarding in a material degree the objects of our Home Missionary Society.

The adoption of such a plan would require considerable funds; and although the great cause of Home Missions would be most essentially benefitted by its being carried into effect, yet the contributions for the general purposes of the Society could not be consistently directed into this channel without the special appointment of the donors. A distinct fund would be necessary, to be designated “*The Home Missionary Education Fund.*” And as many wealthy friends of the Redeemer might be disposed to give a permanent existence to its operations, Trustees might be appointed by the Society, in whose names property might be vested, to be solely appropriated to this object, while the business of the said fund might be managed by a Sub-Committee, annually appointed at the General Meetings of the Society, which might be called “*The Education Committee;*” an account of whose proceedings could be embodied in the Annual Reports of the Society. It may further be added, that

this important object has engaged the attention of several esteemed friends, who would cordially unite with others in the adoption of measures calculated to carry the design into effect. Should you deem this communication adapted to your Quarterly Register, it is quite at the service of the Society; and probably there are many others who, by communicating their sentiments through the same channel might contribute to the furtherance of this design. With fervent prayer for the prosperity of the Society, and for the out-pouring of the Holy Spirit to be enjoyed by all its agents, I am,

Dear Brethren,
Affectionately yours,
O. C.

Monies received since July last.

Collected in a Journey by the Rev. Messrs.
SMITH, of Ilford, and PAYNE, of Ipswich.

	£	s.	d.
Aldringham. Collection	1	13	0
Bury St. Edmunds. Do.....	6	0	0
Colchester. Old Baptist Meeting, Ditto	4	12	6
W. W. Francis, Esq.Sub.	1	1	0
B. Nice, Esq.Sub.	21	0	0
Diss. Collection	2	9	6
Rev. Wm. Simpson	1	0	0
Grundesburgh. Collection	3	14	7
Ipswich. Sioke Meeting. Do.	7	9	0
Do. Contributions by Friends .	6	18	0
Langham. Collection	5	5	0
Needham. Mr. PrattDon.	0	10	0
Olley. Collection ..	3	9	4 $\frac{1}{2}$
Rattlesden. Do.....	3	5	6 $\frac{1}{2}$
Stow Market. Do.....	6	0	0
Shelphanger. Donations	1	14	0
Sutton. Collection	1	12	0
Tunstall. Do.....	1	9	2
Woodbridge. A few Friends...	0	10	0

Collected by the Rev. J. EDWARDS.

NORTHAMPTON.

Collection at College-lane Meeting, (exclusive of £5 which were deducted for the Baptist Irish Society)	12	4	0
Bumpas, Mr.Sub.	0	10	0
Harris, Mr. 2 years.....Sub.	1	0	0
Lampson, Mr.Sub.	0	10	0
Marshall, Mr.Sub.	0	10	0
Richards, Mr. 2 yearsSub.	1	0	0
Smith, Mr.Don.	1	1	0
A Friend to the CauseDon.	1	1	0
At South Moulton, Donations...	0	17	0

LEICESTER.

Bamford, Mr.Sub.	0	10	0
Bailey, Mr.Sub.	0	10	0
Berkley, Mr.Sub.	1	0	0
Carrier, Mr.Sub.	0	10	6

	£	s.	d.
Collier, Mr.Sub.	0	10	0
Coltman, Mr.Sub.	1	0	0
Friend, by Mr. Tibbutt	2	0	0
Harris, Mr.	0	10	0
Haines, Mr. GeorgeSub.	0	10	6
Kirby, Mr.	0	10	0
Mitchell, Mr.Sub.	1	0	0
Philips, James, Esq.Sub.	1	0	0
Warner, Mr.	0	10	0
Donations in small Sums	3	5	0

KETTERING.

Collection at Rev. J. Hall's.... 10 11 7

BATH.

Collected at the Rev. J. P. Porter's Meeting-house.....	11	2	6
Donations at ditto.....	1	2	6
Phillips, Edward, Esq.Sub.	1	1	0
Slater, Mr.Don.	1	0	0
Smith, Mrs. RoadstokeSub.	1	1	0
Smith, Mrs. C. Mitford....Sub.	1	1	0
Stacy, Mr. Pill	1	1	0
Stacy, Miss, do.....Sub.	0	10	0
Stacy, Miss M.Sub.	0	10	0
Auxiliary Society at Clapham ..	35	5	2
Do. South London Female, for one Quarter, per Mrs. Clough	3	16	0
Donations, per Rev. Joseph Belcher, Folkestone	0	15	3
Kimbolton, Rev. R. Hogg. Don.	1	1	0

Collected in the County of Kent, by REV. MESSRS. CHIN of Watworth, and SHIRLEY, Sevenoaks, in October last.

ASHFORD, Parnell, Mr. W.	1	0	0
Jackson, Rev. Mr.	0	10	0
Jackson, Mrs.	0	10	0
Banks, Mr.	0	10	0
Scott, Mr. (Grocer).....	0	10	0
Clark, Mr.	0	10	0
Small Sums.....	2	3	0
BATTLE, Mr. Sargent	0	10	0
Sincock, Mr.	0	10	0
Tobet, Mr.	1	0	0
Small Sums	1	0	6
BETHERSDEN, Two Friends....	0	12	6
BROADSTAIRS, A Friend.....	1	0	0
Small Sums.....	0	18	0
CRANBROOK, Beeman, Rev. Mr.	1	0	0
King, Mr.	1	1	0
Marchant, Mr. J.	0	10	0
Wilanshurst, Mr.	1	0	0
Small Sums	1	14	0
CHATHAM, Collected at Zion Chapel	2	14	5
Collected at Rev. Mr. Giles's..	2	4	6
Edmunds, Mr.	1	0	0
Ladywig, Mr.	0	10	0
White, — Esq.	1	0	0
Small Sums.....	0	10	0
Ballock, Mr.	0	10	0
Brinley, T. Esq.	1	0	0
DEAL, Collected at Baptist Meeting	2	11	0
Small Sums	1	6	0

	£	s.	d.		£	s.	d.
DOVER, Collected at Baptist Meeting	2	18	5	BRIDGEWATER, (Missionary Station) Moiety of Subscriptions	4	3	1
Boyce, Captain	1	0	0	Ditto of Collection at Annual Meeting	0	15	5½
Mather, Rev. Mr.	0	10	0	Poole, Mr. Sub.	0	10	0
Small Sums	1	1	6	CHARD, Collection at Public Meeting	5	17	2½
EYNSFORD, Collected at Baptist Meeting	5	5	10	COLLUMPTON, Collection at ..	3	18	0
EYTHORNE, Collection	7	4	9	Humphrey, Rev. R. Sub.	0	10	6
FOLKESTONE, Edwards, Mr.	0	10	0	CREWKERNE, Collection	2	0	0
Stace, Mr. W.	1	0	0	Moiety of Penny per Week Subscriptions, by Mr. Crook	1	0	0
Small Sums	1	13	6	EXETER, Collections	5	5	2
HADLOW, Collection	3	2	6	Clement, Mrs. Don.	0	10	0
MAIDSTONE, Collected at Baptist Meeting	4	7	9¾	Friend, by Rev. O. Clarke	0	10	6
Beaching, Mrs.	1	0	0	Moxey, Mr. H. Sub.	0	10	6
Curtis, Mr.	0	10	0	Paget, Miss	1	0	0
MARGATE, F. Cobb, Esq.	1	0	0	Teed, H. M. Esq. Don.	0	10	6
Cobb, F. W. Esq.	1	0	0	Welsford, Mr. Sub.	0	10	0
Lewis, Mr.	0	10	0	Wilcocks, Mr. J. C. Don.	0	10	0
Miller, Mr.	0	10	0	Small Sums	2	0	6
Plumber, J. Esq.	1	0	0	HONITON, Moiety of Subscriptions to Association	3	5	0
Rybot, Mrs.	0	10	0	ISLE ABBOTTS, Moiety of Subscriptions to Association	1	9	0
Walton, Mrs.	1	0	0	LOUGHWOOD, Moiety of Subscriptions to Association	2	11	11½
Small Sums	1	15	0	PERRITON, (Missionary Station) Collection and Subscriptions	4	6	6
MARDEN, Cornford, Rev. Mr.	0	10	6	SHEEPWASH, (Missionary Station,) MUCKWORTHY, and BURY PARK, Collection	0	14	6
Osborne, Mr. S.	1	0	0	STOKEGOMER, Moiety of Subscriptions to Association	2	10	0
Osborne, Mr. John	1	0	0	TAUNTON, Collections at Annual Meetings	5	6	2½
Hammond, Mr.	1	0	0	Clarke, Rev. O. Sub.	0	10	6
Small Sums	0	19	0	Cox, Mr. J. B. 2 Years' Sub.	1	1	0
ST. PETERS, Collection	2	6	6	Glanvill, Rev. A. Sub.	0	10	6
SANDGATE and HYPHE, Collection at	0	15	0	Horse, Mr. T.	0	10	6
Norton, Mr.	0	10	0	Toms, Mr. W.	0	10	0
SEVENOAKS, Collection at	7	7	6	GREAT TORRINGTON, LANGTREE, and DOLTON, (Missionary Station)	1	14	6
SOUTHBOROUGH, Mr. Peacock	1	0	0	UPPOTTERY, a few Friends	0	8	0
A Friend	1	0	0	WELLINGTON, Collection by Rev. J. Viney	1	7	3
SITTINGBOURNE, Goodge, Mr.	0	5	0	Baynes, Rev. J. Don.	1	0	0
Espennett, Mr.	1	0	0	Cadbury, W. Esq. Treasurer ..	2	2	0
TENTERDEN, Small Sums	2	1	0	Cadbury, Miss	1	1	0
TONBRIDGE, Collection	3	2	0	Elworthy, Mr.	1	1	0
Barcham, Mr.	0	10	0	Gay, Mr.	0	10	6
A Friend	0	5	0	Horse, Mr. W. D.	0	10	6
Moore, Rev. G.	0	10	0	Stephens, Mr.	0	10	6
TONBRIDGE WELLS, Collection at Lady Huntingdon's Chapel	14	0	0	YEovil, Moiety of Penny per Week Society	1	15	2
Beeching, J. Esq.	1	0	0	Collection	4	1	0
Nicolls, Mr. Annual	1	0	0	Eason, Mr. G. Sub.	0	10	6
				Edwards, Mr. J.	0	10	6
				Price, Mr. J.	0	10	6
				Whitby, Mr. E.	0	10	6
				Collected at NAILSWORTH and STROUD, by Rev. J. Edwards, in October last, the Particulars in the next Register	15	9	0
BARNSTAPLE, (Missionary Station)	0	15	0				
Gribble, Mr. C.	0	10	0				
Small Sums	0	18	0				
BIDEFORD (Missionary Station) and WEST APPLIEDORE	0	16	9				
BRADNINCH, Collection	3	5	0				
Sharp, Rev. C. Sub.	0	10	6				
BRAYFORD, (Missionary Station) ..	0	10	2				

List of Contributions received by the Treasurer of the Auxiliary Baptist Home Missionary Society for Part of the Western District, from May to October, 1824, collected by Rev. Messrs. COX and CLARKE, HUMPHRY and SHARPE.

BRISTOL.

Collected by Rev. Messrs. EDWARDS and
MILEHAM, in November, 1824.

	£	s.	d.
Ariel, W. Esq. 2 Years'.....Sub.	2	2	0
Ariel, M. Esq.Sub.	1	1	0
Ash, Richard, Esq.Sub.	1	1	0
Bird, Mr.Sub.	0	10	6
Bonville, Mrs.Don.	1	1	0
Bryant, Mr.Sub.	0	10	6
Ditto,Don.	0	10	0
Bumpus, Dr.	1	0	0
Berry, Mr.	1	0	0
Cross, W. Esq.Sub.	1	1	0
Cross, Mrs.Sub.	0	10	0
Crisp, Rev. T. S.Sub.	0	10	6
Cottle, Mr.Sub.	0	10	0
Cowan, Rev. J.Sub.	0	10	0
Cox, Mrs.	1	0	0
Cowley, Mr.	1	0	0
Dove, Mr.	0	10	0
Foot, Miss.	1	1	0
Gane, Mr.Don.	1	0	0
Gurney, Mr.	0	10	0
Hare, John, Esq.Sub.	1	1	0
Harwood, W. Esq.Sub.	1	1	0
Hart, J. Esq.2 Years' Sub.	2	2	0
Holland, Mrs.Don.	5	0	0
Hodges, Mrs.2 Years' Sub.	2	2	0
Holdon, Mr.	0	10	6
Jones, Mr.	1	0	0
Jenkins, Mrs.	1	0	0
Jarman, Mr.	0	10	0
Leonard, J. Esq.Sub.	1	1	0
Leonard, Mr. R. 2 Years' Sub.	1	1	0
Livett, A. Esq.	0	10	6
Livett, James, Esq.	0	10	6
Millar, Mr.Sub.	1	0	0
P. Miss.	0	10	0
Phillipps, Mr.Don.	1	0	0
Phillipps, Mr. P.Sub.	0	10	6
Pewtress, Mr.	0	10	0
Ransford, E. Esq.Sub.	1	1	0
Ransford, T. Esq.Sub.	0	10	6
Reed, Mr.	0	10	0
Robertson, Mr.	1	1	0
Sherring, R. B.Sub.	1	1	0
Shering, J. B.Sub.	1	1	0
Stock, Dr.Sub.	1	1	0
Stephens, Mr.Don.	1	0	0
Smith, Conrade, Esq.	1	0	0
Sortin, Mr.	1	0	0
Stratton, Mrs.	0	10	6
Thorn, Mr.	1	0	0

	£	s.	d.
Thompson, Mr.	0	10	0
Weare, Mrs. 2 Years' Sub.	2	2	0
Do.Don.	3	0	0
Wittuck, Mr.	0	10	6
Wade, Mr.Sub.	1	1	0
Widlake, Mr. of Newport.	1	0	0
Z. I.	0	10	0
Collection at Broadmead.	5	16	1
Small Sums.	4	5	6
Donation, per Miss Lodge of Harlow, from the Female Auxiliary Missionary Society	1	0	0
Collection at Horam, Suffolk ...	2	16	2½
Ditto at Stradbroke, Do.	2	6	0
Missionary Box at Lewisham- street, Westminster, per Rev. C. Woolacott.	0	10	0
Stephen Williams, Esq. Bedford- row.	10	10	0
Rev. L. Trivett, of Worstead ...	20	0	0
Auxiliary Society at Waltham.	10	0	0
Ditto at Bond-street, Birmingham	10	0	0
Ditto at Cambridge.	25	0	0
R. Foster, Jun. Esq. Do.	10	10	0

THE thanks of the Committee are due, and hereby presented to Mr. and Mrs. Emery of Islington, for Fifty Copies of "The Memoir of Anna Emery," which they have obligingly forwarded "for the use of those poor children who may come under the notice of the Ministers belonging to that excellent Institution, the Baptist Home Missionary Society."

Several parcels of Magazines, Tracts, &c. &c. have been received, which are hereby gratefully acknowledged.

THE Committee find themselves compelled to renew their urgent importunities for fresh pecuniary assistance. The fact is, that the applications for itinerant labourers are greatly increasing,—a circumstance which cannot be viewed without feelings of gratitude and joy, as indicative of the lively interest taken in the proceedings of the Society, and the disposition to advance its interests;—at the same time, we are grieved to refuse such applications on the old and painful plea of a deficiency of funds. But so it is; and the friends of our Society will, we trust, require no apology from us, for again urging this most important object upon their notice.

* * Subscriptions and Donations for this Society will be thankfully received by William Day, Esq. Treasurer, 99, Newgate Street; the Rev. John Edwards, 21, Thornhaugh Street, London, and the Rev. F. A. Cox, A. M. Hackney, Secretaries; of whom may be had, by all persons desirous of collecting for the Society, Missionary Boxes, Papers to assist in the formation of Auxiliary Societies; together with the Annual Reports and Quarterly Registers. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the Secretaries as above, and will receive as early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.